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Another Letter from the Waldenses.

The following letter from the TABLE OF THE WALDENSES will be read with interest. Satan opposeth still! He has arrested the colportage in which these excellent people were engaged at the date of their preceding letter. Nevertheless the "Word of the Lord is not bound," even in Sardinia.

*Table of the Waldensian Church,
La Tour, March 12th, 1850.*

Rev. and beloved Brother,

We have received, with profound gratitude, your letter of the 5th February last, as an earnest of your affectionate remembrance of us, and especially of the active benevolence which you continue to manifest in the work of the Lord. The sum of 200 dollars, or 1,000 francs, sent us by you as the first fruits of our appeal, is a precious encouragement, that we should not be overwhelmed by the many difficulties which we cannot fail to meet with in carrying out our design; and we welcome with joy your kind promise to co-operate with us, and assist us so far as you may be able. Dear brother, you who know, better than any of your countrymen, our position and our wants, we pray you to become our interpreter and medium of correspondence with the generous Christians who take an interest in the fortunes of the Waldensian Church, to express our warm gratitude, and at the same time solicit the assistance of their prayers and their liberality. If in addition to the communication we may send you, it should be thought proper that we address a more direct appeal to the churches, or the evangelical societies of your country, you will please inform us to that effect in your next letter, as we desire to be guided entirely by your fraternal counsel.

We are persuaded, with you, that the LORD has miraculously preserved the Evangelical Church of these valleys for the execution of some great design; and we are daily confirmed in this persuasion by the truly wonderful manner in which He anticipates our wants. We mentioned to you our desire to have Italian preaching in the capital of Piedmont; but a short time after, a friend furnished us with the means of commencing a monthly service, to be conducted in turn by each of the four clergymen who have been spending some time in Tuscany. This service is attended in a very en-

couraging degree by the members of the parish, and also by many other persons; we trust that, with the Divine assistance, we shall, at a future period, be enabled to make this a weekly instead of monthly service, and to station one of our clergy permanently at Turin, for the benefit of our Italian population. As to the project of erecting, in that city, a church and parsonage, it is, of course, uncertain how soon it can be realized; it is an object which, though still remote, we are aiming at with constancy and faith.

The prospects of our Church depend, in great measure, upon the prosperity of our college. At the very time when the Table were deeply engaged in considering the importance of its success, and the best means of promoting it, it received from several individuals, who have not acquainted us with their names, the offer of a sufficient sum, for three years, to provide for two new professorships, of philosophy and natural science. You will find in the *Echo of the Valleys*, which we send in accordance with your request, a statement on this subject. The Table immediately published proposals for filling these professorships, applications for which are to be made on the 11th September next. It is true that these new professorships, as well as the one which was created a few years since, have no certain prospect of permanency. But is it for us to distrust the faithfulness of God? we who are surrounded by the most palpable testimonies of His fidelity?

The very moderate salary attached to those professorships, (it is the same as that of the pastors,) renders it indispensable to provide suitable lodgings for the officers of the institution. But here a much greater difficulty seemed to present itself, for if we can depend on an annual donation of some thousands of francs for the support of the professorships, it is no easy matter to find the necessary means to erect buildings for seven or eight families. This, however, which we probably could never have accomplished, has just been undertaken by our noble and generous friend General Beckwith, (who has received with pleasure your fraternal salutation,) and if, which God forbid, his earthly career should terminate upon the fulfilment of this enterprise, it would close in a manner worthy of his character. In front of the college, on the north side, a row of ten buildings is to be constructed, consisting of a fine church, a parsonage, seven dwellings for as many professors, and, probably, a library. When these buildings shall be completed, the one now occupied will be used only for purposes of study.

The work of colportage, so promisingly commenced in Piedmont, was soon stopped by the government, at the instigation of the upper Roman Catholic clergy. The Holy Scriptures were seized at two places, and although several months have elapsed, we have not yet been able to obtain their return. Bibles and Testaments, nevertheless, have still been sold at Turin; and we cannot doubt that all this good seed which has been scattered will silently have its influence, though we may not soon perceive any beneficial results.

The pretensions and abuses of the Romish clergy have exasperated the

minds, not only of the common people, but also, and especially, of the upper classes of society. The public prints will undoubtedly inform you of the presentation, by our Ministers, of a proposed law to the Chambers, for the abolition of the exorbitant privileges of the clerical faction, and of its enthusiastic reception throughout the nation. A material portion of this law, which, however, comes in at the close, and appears less important at first sight, is the clause abolishing the penalties for the non-observance of the Roman catholic festivals, with the exception of Christmas, the *Fete-Dieu*, St. Peter and St. Paul, Ascension, All-Saints, and the nativity of Mary. It appears that the Senate are proposing to strike out this clause, as the most hostile towards the priests. For if each individual is left free to obey either the voice of the priest who calls him to mass, or that of the government inviting him to labor, we shall soon learn what degree of obedience the population is at present inclined to yield to the commands of Rome.

We had nearly forgotten to mention one interesting fact which occurred last month. Mr. Malan, banker, a Waldensian, and a member of our Table, has been nominated deputy to the Chamber, not only by the Protestant electors, but also by a considerable number of Roman catholics. So vast has been the progress of public opinion among us within two years past. May we soon be enabled, as a return for the kindness they manifest on every occasion towards us, to offer freely to our Roman catholic countrymen the pearl of great price; and having been enriched by them with the precious gift of civil liberty, may we be allowed to strive diligently to lead them into the way which conducts to the glorious liberty of the sons of God!

Such, beloved brother, is an account of what we have thought might be interesting to you at the present moment. We shall not fail to keep you acquainted with whatever intelligence may appear worthy of being communicated to our friends in America; and in particular we shall inform you from time to time, and with the utmost precision, of the uses we may make of their liberal donations.

May the God of all grace supply you and them abundantly with His most precious benedictions, in CHRIST JESUS. Your grateful and affectionate brethren in CHRIST.

For the Members of the Waldensian Table.

J. P. REVEL, *Moderator*.

Captain Pakenham's Speech before the British and Foreign Bible Society.

The readers of this magazine will be gratified, we are sure, with the following address, which was delivered at the late meeting of the British and Foreign Bible Society. Captain Pakenham formerly held, and holds still, we believe, a commission in the English navy, but has been a banker for several

years in Rome and Florence, in the latter of which cities he has spent most of his time. He is a zealous and devoted Christian. We have had some correspondence with him, and have been greatly pleased with the heart-felt interest which he takes in every thing that concerns the kingdom of Christ. We have known him somewhat personally, but much more by reputation. The speech which we subjoin, followed (after a brief "interruption," to which he refers in the outset, occasioned by some one who called the attention of the meeting to a mere business affair) the speech of the Honorable Abbot Lawrence, our ambassador at the court of St. James, to which the worthy Captain several times alludes. In introducing Captain Pakenham to the meeting, the Rev. Dr. Brandram, the secretary of the society, called him "the Expelled from Tuscany." His speech, though long, will be read with great interest. It is *Irish* through and through—witty, sparkling even, pointed, and is characterized by that easy and yet striking eloquence which is in a sense peculiar to the Hibernian race. The account of it in the English papers abounds in indications of lively interest, in which our English friends are accustomed to indulge—"Hear, hear." ("Great Applause.") etc. etc. most of which we omit. Our readers will perceive an interesting allusion to the labors of our society in Italy, under the name of the "Evangelical Society."

"Captain PAKENHAM:—My lord, I am an Irishman, lately returned from Italy, and I come to blot out from your remembrance, for a few minutes, the interruption which has been attempted. But—to take the thing more seriously—'The Lord reigneth.' Thus beginneth your report, and your voice and my voice, thank God, calls upon the whole world, 'Let the people rejoice because the Lord reigneth.' And it is our high and great mission to make that fact known, notwithstanding all opposition, 'that the Lord reigneth,' and that the Lord's distinctive name is—'God is love.' I have said that I am an Irishman, and lately come from Italy; and I dare say there are many here who would very likely be amused were I to tell them why and wherefore. But I have been cautioned by our respected secretary to be very careful what I say and what I do. However, my country serves me in some things; for the secretary, in drawing your attention to the state of Italy, said, it was deeply sad, but not desponding. It is not the nature of an Irishman to despond readily, and, thank God, in this matter I do not despond; because I will show you, without trenching upon that cautious ground which my friend Mr. Brandram has advised me to keep clear of—I will show you that, although I have been expelled from Italy, and your Bibles and Testaments have been impounded in Italy, we are still vastly the gainers, and that even if we are conquered for the moment, I will show you how we may conquer in the end.

"It was in the early part of the last year that the liberality, or rather the munificence, of your society entrusted to me a considerable sum for printing the New Testament at Florence and at Rome—for we have at least established this little fact before we go further, that when the Pope leaves Rome we can print the Scriptures there, and when the Pope comes back again, we must lock the Scriptures up. But I am happy here, in the presence of his Excellency, the American Minister, to

express my thanks to the Consul of that free State, who has himself impounded (and not left it to the Pope to impound) our Testaments. And although there is some little difference between the Consul of the United States and the Sovereign Pontiff upon this matter, I will venture to prophesy that we shall gain the victory there. Pope Pius IX. has had a great deal of advice—I will give him another bit of advice—‘Keep your hands off the Consul of the United States of America.’ (Loud applause and laughter.) ‘I tell you that you had better not meddle with him for any reason whatever.’ But I have also to acknowledge, in the presence of his Excellency, a very kind and friendly intercourse which has sprung up between the Evangelical Society of New-York and the agents at Florence, in carrying on the work of the Lord JESUS CHRIST, and in which a sympathy, coupling Christian feeling with manifest liberality, has ever been evinced. We have now, here and there, threading all the by-ways of Italy, more than one citizen of the United States preaching peace through JESUS CHRIST. And again I recommend the Sovereign Pontiff, whatever liberties he takes with a British subject, not to meddle with these gentlemen. Well, it was in the beginning of January, last year, that we began the New Testament printing at Florence. We began with the edition of Martini. Martini was an archbishop of Florence, and although his translation comes not exactly up to all the points of our Protestant translation, it is, nevertheless, such as the British and Foreign Bible Society have consented to distribute. And more than that; it is such as a previous Pope has put his approbation upon. It will seem strange to a set of English people, who consent to be guided only by common sense, how one infallible Pope can give his approval to a translation which another infallible Pope sends and seizes.

“But if I am to stand here and attempt to give an explanation of the infallibility of the Popes, I have more than I can get through. We had better, therefore, perhaps, pass that over, and merely say that this infallible Pope did send and did seize this edition of Martini, which was approved of by another infallible Pope, and that it is now in the top story of a very high palace in Florence, the bottom story of which is the common prison. I am very sorry that we had not an American Consul at Florence to whom we could have consigned it. It would have been better kept, I am sure. (Applause.) In relating the carrying away of the Testaments from the printing-house and my own abode to the prison, I will mention a little anecdote of what then took place. I was visited by a common police officer, who considered himself a mighty great character, and was sufficiently inflated whilst he was engaged in the work. After making the poor men toil during most of the night—and it was a fitting operation for the night—he, in the end, called to one of them, who was much cowed by his demonstration of authority, and said—‘I challenge you, in face of the law, to tell me whether there are any more of this sort of books in your master’s house.’ ‘You had better ask my master, said the man. ‘Oh!’ replied the officer. ‘You are not to set my authority aside in that way; I desire you to do this, and that, and the other.’ ‘Oh,’ said the poor man, ‘if you must know, I will give you my opinion frankly and fairly. But mind, you asked for it. You say that it is a bad book, and that it must be seized and imprisoned, and you ask me if there are any more. Why, if it is a bad book, the Author of it must be bad, and you had better seize him and imprison him.’ The officer was silent, as well he might be. Another interesting anecdote sprung out of this. When we had just printed the edition of

Martini, every one of the workmen employed in a large printing establishment in Florence came to me and said—‘Sir, we have seen enough of this work in its composition and printing, and in the little time we have had to devote to it whilst it was under our hands, to know that it is a good work. We come to request of you, as the greatest favor you can confer upon us, to give us a copy a-piece, that we may read it in our families!’ You may be sure I did not deny this request. You may be sure that I thought, if ever I had an opportunity of telling it to you upon the platform of the British and Foreign Bible Society, that I should have your approbation. And notwithstanding the rest were seized, thank God, these men have their copies, and I hope they read them. Well, the books were seized at all events, and then, ‘that Captain,’ ‘that fellow’ who had done the mischief, must be cited to answer for his conduct.’

“Now an interrogatory in these countries is one of those nice processes by which a man is invited to inculcate himself. Well, I was subjected to this interrogatory, and knowing what they wanted, I made very short work of it; for I said to them at once, ‘Yes, I am the culprit, I accept all the responsibilities of it, and I am ready to meet you before any Tuscan tribunal, and we will have the thing out fairly.’ (Loud applause.) This decision of mine was sent to the Government; and they came strangely enough to this decision:—‘There is no fault whatever to find with ‘the Captain.’ Oh! no; on the contrary, we will have him as a witness on our side.’ Thank you. So, indeed, after awhile the trial came on, and ‘the Captain,’ was examined as evidence on their side. The fact was, they thought they could put down the poor unfortunate printer more easily than they could ‘the Captain.’ But they reckoned a little without their host, because ‘the Captain’ was connected with a certain set of persons in England, whom he has now the pleasure of seeing before him, called the British and Foreign Bible Society; because he was connected with a society, which his Excellency the American Minister has rightly denominated, the Bible Society of the world. Therefore I knew that I should be doing that which would be pleasing to every straight forward English mind, especially to the mind of every supporter of the British and Foreign Bible Society, when I determined, ‘The printer shall not be crushed; he shall be defended, and we will go to the very utmost of the Tuscan law in so doing;’ and it pleased Providence to direct us to a very good Tuscan lawyer—a very superior man—who told them some home truths when the process came on—a process which, I believe, they are now very sorry they ever brought on, because, when you come to make a thing the subject of inquiry in a court of law, lawyers sometimes speak out. Our advocate said this; turning to the judges, he said:—‘It is very unusual to institute trials of this kind. This is a cause which is closely linked with civil liberty.’ Aye, my lord, *very* closely linked with civil liberty, as his Excellency (the American Ambassador) told us—I am happy to quote him upon all occasions—when he got up, not to make a speech, but when, in fact he did make a most effective one. I hope his Excellency will continue thus to forget himself, and, not intending to make a speech, deliver many more like it.

“Well, our advocate, addressing the judges, said, ‘I am going to give you, who are lawyers, a piece of sound law, as it respects Tuscany; and that piece of law is this—very few of you have ever heard it before—the decrees of the Council of Trent have not the force of law in this country.’ That was well received by the audience, who did not know it before. ‘And more than that; the Prohibitory Index, issued

by the Supreme Pontiff at Rome, may have effect in the territories of Rome, but must not come across the Tuscan frontier, for here it has no force.' That was a piece of good news for the judges, it was equally good for the audience, still more so for the poor printer, and not unacceptable to me. After disposing of these two things, he said, 'In the name of common sense I appeal to your worships on the bench. Here we are in a country where our churches are very much admired; and the decorations of them, it would not be too much to say, adored. Those decorations are taken—from what? All the subjects which are represented by your highest art are subjects taken from the Scriptures, or avowedly and professedly so. You call upon our people to fall down before these subjects in admiration, if not in adoration: but the printed words which were given by inspiration of the Spirit of God! you will not let them be distributed; you will not let them come before the public eye; you will not let them be read at the domestic altar. You will not let the children of Tuscany be taught out of this blessed Book. No, they must go and look at your pictures and statues. That is the way they are to learn religion. But, this blessed Word of God's revelation, which can make us 'wise unto salvation,' that must not be read, that must be confiscated, burnt, and torn. I appeal, in the name of common sense,' he exclaimed, 'can you stand by that?' He then went on to say, 'There is an awkward article in the Constitution, which has lately been granted by the Grand Duke, and which, as far as it relates to the present case, says this: all works *ex professo* religious, must be submitted to the ecclesiastical censor. Well, is there any man in this court who will stand up and call the Bible a work *ex professo* religious? Is there any lawyer who will stand up and call the Pandects of Justinian *ex professo* legal? No, they are the text-books by which all works written on law must be tried and tested, and so is the Bible. What,' said he—and I wish I could speak it in such Italian as he did, and raise myself up and give such dignity to the language as he did; but I will tell it to you in plain English—What, submit the Word of God to the censure of man? Absurdity! Contradiction! Impiety! And I am sure he spoke the truth. 'Absurdity! Contradiction! Impiety!' I re-echo the words with all my heart. (Reiterated applause.) Absurdity! contradiction! impiety! that the Word of God should be submitted to the censure of men; that Word full of life; that Word 'Come unto me all ye that are weary and heavy laden, and I will give you rest.' Where is the dignitary, be he Pope or anything else, that shall censure it? Where is the man who shall limit the Divine invitations, and characterize as not fit to be given to man, the revelation of the mercy of God? But after all that was said and done, for reasons of State, and by superior orders, the case went against us.

"We were not, however, altogether ruined by it, for the judges had had a sore lesson to learn, and they inflicted upon us the smallest possible fine, and the expenses of the court were *eighteen pence*! (Roars of laughter.) The fine itself was fifty dollars—not a very heavy sum either. I could have paid it out of my own pocket at the moment, but I thought I would wait awhile. So, after thinking about it for a day or two, although they had let us off so easily—I will not say with what motive—we appealed to another court, and had another discussion.

"The first had turned out so well that we said we would have another; and so we had. And how has the second discussion ended? Why, the superior court has reversed the decree of the inferior court; so that we have not done amiss there. However, they are going to take us to another court; we shall have yet

another discussion, and I only wish I were there to hear it. I should like to throw a little pepper and salt into the matter if I could. But I know how it is to be conducted, for I have had information respecting it. The Tuscan Constitution declares, that no disqualification—much less any crime—attaches to any Tuscan subject professing what religion he may, to prevent him from filling any Tuscan office; and from that we draw, as we think, a legitimate conclusion, that if it be no disqualification for any Tuscan subject to profess any religion, the books which it is necessary for him to have in the profession and prosecution of his religion, he may fairly and legitimately possess and protect. Therefore we argue thus: ‘the Jew shall have his Old Testament, and the Christian shall have his Old and his New Testament, because you have virtually said religion is free, and you cannot be sustained at all in the public acts with which you have tried, according to your view of the case, to gull the public. You have said so—we keep you to it; and the courts of law will have to decide, and we trust they will decide fairly and justly, and in the spirit of your Constitution.’ As to the individual question, as far as it relates to myself and the great civility and courtesy with which they have treated me, I beg to say that I have nothing to complain of. If they have tried to treat me with indignity, they have cast honor upon me. If they have persecuted me for bearing testimony to the Word of God and to JESUS CHRIST, I have nothing certainly to complain of. And if they have laid a little extra expense upon me in sending me away, and throwing me about from place to place as if I were a foot-ball, thank God, I am a man of few wants, of inexpensive habits, and His munificence has supplied me with enough. Besides which, I have one little comfort. I am an Irishman, and a sailor, and in both capacities I have a little feeling, and that feeling is gratified by the conviction that the matter being now before the British Government, and the present Administration being one that stands high for its profession of regard for civil and religious liberty, they will not in my case allow the rights of a British subject to be unduly interfered with. I must say, in respect to that Government, that my statement has been received by them as well as I could possibly have expected or wished, and that I believe, and shall continue to believe, if the contrary do not come out in the end, that they will fairly, and as far as other circumstances will permit, protect her Majesty’s servant. I do not think that I should be doing wisely to occupy any more of your time. I am sorry to have inflicted upon your lordship a ‘twice-told tale;’ but I am also happy, in the presence of this assembly, to thank your lordship for the kindness with which you listened to that tale when I first told it to you, and for the sound and good advice which you gave me upon it.”

Anniversary of the American and Foreign Christian Union at Boston.

The anniversary of the society held at Boston, in the Tremont Temple, on the 28th of May, was one of more than ordinary interest. Julius A. Palmer, Esq. a member of the Board, presided, and the meeting was opened with prayer by the Rev. Dr. Church. We take the following account of the proceedings mainly from a Boston paper—*The Traveller*.

"Rev. Dr. Baird read an abstract of the Annual Report. Dr. B. explained the object and advantages of uniting the three societies, now comprised in this one. The work of the three societies was substantially one. The men needed to labor with the Roman Catholics in this country were just such as were to be procured by the Society in their operations in Europe. They had sent a man to some of the Universities in Germany to explain to the professors the state of things in this country, and to show what men were needed. The Society contemplated the sending of a mission to Brazil, and they had a man training for the work in the theological school in Geneva. The reason for sending him there was the fact that the French language was spoken by the educated men of South America, and a knowledge of that language would be of much use, especially at the outset, to the missionary. They would probably send with him some well-trained assistants from among the Portuguese exiles in Illinois.

"They were often asked why the Home Missionary Society and the Tract Society could not do their work? In reply to which, he said their work was among the Roman Catholics, and they must have men peculiarly fitted to this work. A few Roman Catholics would come into our churches, if our ministers would speak kindly of them. There was a minister in Baltimore who had spoken and written much against the Roman Catholics—but, for the last few years (he informed Dr. B.) he had changed his course, and treated them kindly; and now there was not a year in which some Roman Catholics did not come into his church; and he had received more than twenty. But in addition to what could be done in this way, there was need of a special work in their behalf. It was a work of completion, to fill up what was lacking in other societies. And there was a special advantage in having a union of different denominations. Romanists were forever dwelling on the division of Protestants. But in this way we could go to them and say to them, 'Here we have a union of Protestant denominations—formed for the purpose of doing you good.' If we are going to do anything effectual in this way, we must have men devoted to the work, and we must generally begin with converted Roman Catholics. Not long ago a distinguished clergyman in New York told Dr. B. that one of his elders came to him and said he had prevailed on a Roman Catholic neighbor to attend his lectures, and he wanted a book to put into his hands, as the man was in an inquiring state of mind. The clergyman could think of nothing better than Kirwan's Letters.—Kirwan's Letters, Dr. B. said was a good book, but it was like a sword, to be taken into his hands only by one who knows how to use it. The result was, the man went to Bishop Hughes, who left no stone unturned to convince him that the book was false, and there was the end of the matter. The clergyman asked Dr. B. what book he would recommend, and he told him if he had put into his hands 'Poor Joseph,' or almost any other simple Tract, but above all, the New Testament, it would have been vastly better. But there were no men that knew so well how to manage the Roman Catholic mind as the converted Roman Catholics. The Catholics, particularly the Germans and French, are perfectly accessible; and the Irish are accessible, also. The Society have German, French, Portuguese, Italian, Spanish, and Irish laborers in their employ in this country; in all, 31—many of whom are ordained ministers. They have also men in different parts of Europe, some even in Italy, one of them laboring very effectually in translating the Christian Fathers, and arraying them against the Roman Catholic Church. A friend of his, who was once a Jesuit, the most learned man he ever knew, who told him

he had labored many years in reading the ancient Fathers, had prepared what would make one or two octavo volumes of extracts, all going to show the errors of the Church of Rome. We must not think that Italy is entirely closed against the Gospel. The Society had 27 laborers in France last year. The work in Canada, he said, was in the highest degree encouraging. They had also an excellent missionary in St. Domingo, a converted Roman Catholic. They had for four years, also, maintained a mission at Valparaiso, which they intended to enlarge, by establishing a school.

"Rev. Mr. Thompson, of New-York, now addressed the meeting, and said that in rising to represent one element included in this Union, the question of religious freedom, the object of the late Christian Alliance, his prevailing feeling was that of humiliation because of an opportunity lost to evangelize Europe, France, and Italy especially. They had the lever, but they wanted the mighty pressure of Christian faith and zeal to move it. We had regarded Italy as doomed, and thought we should be running counter to the providence of God by doing anything for Italy, which was condemned to be destroyed; but not, he said, the present people of Italy—they were not to be held responsible for the past errors of the Church of Rome. The Society sent out five years ago, to the confines of Italy, a converted Italian, a man of learning, sagacity and heroic self-denial, where he could operate directly upon the Italian mind. He distributed many copies of D'Aubigné's History, and also of the New Testament. He sent an earnest appeal for more means, for a press to be established in France, and other enlarged operations; but the committee were unable to convince the public of the feasibility of the work. Five years ago, at the anniversary of the Christian Alliance in New-York, a distinguished speaker spoke of the precariousness of the tranquility of Italy, as a reason for immediate action. He said there was an old man in Europe, just on the confines of the grave, on whom the peace of Europe depended. The death of Louis Phillippe would be the signal for the outburst of revolution. Who should keep the peace of Europe then? Who should hold Hungary and Lombardy to Austria? Who should hold Italy in subjection? Then it would be too late for such a work as ours, which was a work of quiet and peace. Thus eloquently and almost prophetically did Rev. Dr. Bacon appeal to us; and most eloquently was he seconded by Rev. Mr. Kirk, of this city; but in vain. Since that time, Italy had fallen into the hands of men who did not believe in the Pope, and who believed that the Bible was the true foundation of government. But where were their own Bibles, that ought to have been in dépôts on the spot? But now the time of reaction was coming. France was going back to the hands of the Jesuits, and the Pope had returned to Italy. Yet, though that opportunity was lost, all was not lost. The Bible was in Italy; and there were hearts there now that sympathized deeply with us; and there were agencies there, most admirably adapted to the work. Those who for a time held sway in Italy, and who were true patriots, inquirers for truth, and some of them true converts—they had not vacated their office; and there was now a thoroughly organized system of Christian propagandism in Italy. They were preparing little hand-bills, or fly-sheets, with texts of Scripture, designed to excite inquiry, placarded in the streets, hotels, cafes, and scattered everywhere, nobody knowing how. He proceeded to read an extract from the address of the 'People's Club of Rome,' published some months ago, written by native Italians, embracing substantially the views of Protestants, which our readers will remember.

"Now, said Mr. Thompson, I care not whether the man that wrote that ever

saw the Confession of the Synod of Dort, or the Thirty-nine Articles, or even whether he knows so much as whether there be any Holy Ghost—if he has heard nothing but the Baptism of John, shall we refuse to co-operate with such a man? He would give a specimen of the kind of men engaged in this work. He had lately, in looking over some old papers, found a letter dated Zante, in one of the Ionian Isles, addressed to the editor of the *Boston Daily Atlas*, for information respecting the Christian Alliance, having seen the Pope's letter against that society. The editor of the *Atlas* sent it to him. The committee were suspicious, lest this letter should have come from a Jesuit, who wished to make improper use of it. But this man was *Achilli*, the man who has just escaped from the Inquisition at Rome. This taught us to have confidence in the agencies that Providence raised up. Objections had been made to their mode of operations, because it was secret—it was called smuggling. Well, he should like to know if Paul was not smuggled out of a city in a basket. And he wanted to know if our Puritan fathers did not keep their Bibles under their footstools, that they might read them in secret. Why, his own great-great-grandmother, the progenitor of all the Thompsons in Connecticut; at least, of all that had any claims to respectability, was pilloried, her feet put in the stocks, for teaching children *clandestinely* to read the Bible. He should dishonor the name of Puritan, if he refused to do anything which might be fairly done, however secretly, to promote religious liberty. This blessing must come to all nations of the world from us. When the despotism of France should be again swept away, there would be a sympathy for Italy, an infidel sympathy there. Let us, therefore, go forward and prepare the way for such a state of things by sending the Gospel to Italy and to France too.

"They had many discouragements under the old Christian Alliance. It became his duty to correspond with their agent in Europe, and to encourage him to hold on, amid discouragements. During that time he received a draft of some hundred dollars from that agent, which he accepted, though the Society had not a dollar in the treasury. He went out, in company with a friend of the object, to endeavor to collect the money. One friend had given him twenty-five dollars to help him out of the scrape, as he said, with the charge never again to put his name to such a paper. Some portion of the money was collected. A draft for a hundred dollars was received a day or two before the acceptance was due. The day before the maturity of the draft there were forty dollars wanting to make up the sum, and he went and borrowed the amount on his private responsibility.

"But that evening a member of his former charge, at New Haven, called and informed him that they had just made their annual collection, amounting to eighty dollars, which they had determined to divide between the Foreign Evangelical Society and the Christian Alliance. Thus God heard his prayers, and the sum was made up.

"Rev. Dr. Dowling now addressed the meeting, and said, that while we were looking for the disenfranchisement of the nations, the prominent idea of his mind had been that thousands of precious immortal souls were sinking into hopeless misery, under the influence of the errors of the Man of Sin. In walking with a friend over a place in New-York where there had been a public gathering, his friend picked up a small three-cornered bag of leather, in which was a piece of paper, comprising a few verses of the chapter of John. Inside of that was a piece of greasy paper, and inside of that a piece of tissue paper, which he supposed might have been sprinkled

with holy oil, or perhaps contained a relic. His friend took it to his Irish domestic, and asked her if she knew what it was. 'Ah, an' sure some poor crater will suffer for that.'—'Why?' said the man. 'Why, that's some poor fellow's Gospel, no evil will befall any one who has that. I had one of them, and the priest told me I should suffer no harm if I had it; and haven't I been saved from shipwreck?' The priest told her that a poor man in John street, America, (which he supposed to mean John-street, New-York,) lost a Gospel, and he had died in two weeks. The priest had told her that another young man had lost his Gospel, and his mother was told that if she did not buy another gospel for him, her son would die in just two weeks. And sure enough he did. She said she paid seven shillings for it. He asked her if she did not think that was dear. She admitted that it was, but said that it could only be made after the clock commenced striking twelve at midnight, and before it stopped, and therefore it was costly.

"'It was the source of the deepest humiliation,' he said, 'that the souls of these poor people should be thus deluded, and these fooleries substituted for the glorious doctrine of justification by faith.'

"He closed with an expression of confidence in this Society. He had been, from the commencement of this Society, a member of its Board, and he had the utmost confidence in its Catholicity. He had been asked if it could be supported by his own denomination, and he said it was as worthy of the confidence of the Baptist denomination as the American Tract and Sunday School Societies. This Society had a twofold anchor, on one of which was written the doctrine of Justification by Faith; on the second, the Bible, the only Rule of faith and practice. When asked if its doctrine agreed with the Fathers, he would reply, in the language of an Irishman, 'I agree with the pious grand-fathers, Peter and James and Paul.' The idea of having a faith in which all the fathers were united, was like that of a young man who said he would not believe any thing that he did not understand. 'Aye,' said his minister, 'then you will believe the least of any body I know of.' And now, if the Church of Rome believed no doctrine but what the Fathers unanimously taught, they would believe the least of any denomination he knew of. When that book came out—the translation from the Fathers which had been alluded to—this would appear.

"He felt, he said, a deep interest in the welfare of the Irish. When an Irishman was converted, in the language of a converted Karen, 'He came clean out.' He knew of no better specimens of Christian gentlemen than converted Irishmen, specimens of whom we had in the Rev. Alexander King, and the author of Kirwan's Letters. An Irishman had taken to reading the Bible. The priest came and told him he had heard that he was reading the Bible. 'And, indeed it is true, and a blessed book it is.' 'But,' said the priest, 'you are an ignorant man, and you ought not to read the Bible.' 'Well,' said Pat, 'but your Riverence must prove that before I'll give up reading my Bible.' And so the priest turned to the place where it read, 'As new born babes desire the sincere milk of the word.' 'There,' said the priest, 'you are a babe, and you ought to go to somebody who can tell you what the sincere milk of the word is.'

"Pat was a milkman, and he replied, 'Your Riverence, I was sick, and employed a man to carry my milk, and he chated me—he put water in it; and how do I know (saving your Riverence) but the priest may do the same?' The priest was discomfited, and said, 'Well, Pat, I see ye're not quite so much of a babe as I thought you was. You may read your Bible, but don't show it to your neighbors.' 'Indeed, your

Riverence,' says Pat, 'I've one cow that I know gives good milk, and while my neighbor has none, sure I'll give him a part of it, whether your Riverence likes it or not.'

"The meeting was well attended and deeply interesting throughout. It was closed with the benediction by Rev. Dr. Beecher."

Letters to the Rev. Dr. Candlish.

No. IV.

My dear Dr. Candlish,

I have spoken of the facilities which now exist for diffusing the knowledge of the true Gospel among the Papal nations, of giving them a pure Christianity for the corrupted one which they have so long possessed. Let me call your attention to the practicability of doing this work. This, it must be admitted, is a topic of the greatest moment.

There are few subjects respecting which there is so great an amount of unbelief in the Protestant Churches of Great Britain and America, as that of the possibility of converting Romanists from the errors and delusions of their Faith. Indeed, I have often been told by good men in my own country, that there is "more hope that an infidel or a heathen would embrace the true Gospel than a Roman Catholic." It is not long since this sentiment was almost universal in the American Churches. I apprehend that there has been, and probably there is still, a vast amount of the same skepticism on this subject in the British Churches.

Nor is it difficult to account for this fact; nothing indeed, is easier. Almost the only Roman Catholics of whom British and American Protestants have had any knowledge, have been Irish. Within a few years, it is true, great numbers of Romanists from the Continent, especially from Germany, have begun to come to the United States. But inasmuch as these do not speak English upon their arrival, or know very much about it for a considerable time afterwards, they are compelled to associate with their fellow-country-men who are among us, and their true character remains very little known to our native Protestant population. It still remains true, therefore, with us, that the Irish Roman Catholics are those only about whom our Protestants know much. This is, if possible, still more the case with you.

Now we all know that the Roman Catholics of Ireland have a very deep and almost irresistible attachment to the religion in which they were born and educated. Such have been the relations which Ireland has sustained towards England these six centuries, that the Romish priests of the former have availed themselves of every thing that they could in the political condition of the country, to make their followers believe that Protestantism has been the cause of all their sufferings—not deeming it to be for their purpose to inform them that the conquest of Ireland—the *fountain* of all the evils—was not made by Protestant England, but by Papal England. At all events,

there is no denying the fact, that there is a very deep seated prejudice and even hostility in a very large majority of Irish Roman Catholics on the subject of Protestantism.

But it would argue great ignorance to believe or assert that the Romanists of other countries, excepting, perhaps, to more or less extent, and for a similar reason, Lower Canada, have similar prejudices and hostilities in regard to Protestantism. The French, German, Swiss, Italian, Hungarian, Polish, Spanish, and Portuguese have very little of a bitter hatred of Protestantism. They are, generally speaking, very ignorant of its nature. They have been told that Protestants are *heretics*, but most of them have no correct idea of the Protestant religion. The consequence is, that when they become acquainted with true Protestantism, their prejudices soon fall to the ground. Nor is it at all difficult to induce them to listen candidly and kindly to the truth, if left to themselves. It even often happens that not all the efforts of the Priests can prevent their people in the countries just alluded to from receiving and reading the Scriptures.

Most assuredly the success which has within the last few years attended the efforts that have been made to spread the Gospel in France, in Belgium, and Canada, among the Gallic portion of the Papal world; embracing nearly 40,000,000 souls, the race which has done more to uphold the Papacy since the days of Pepin and Charlemagne, and is doing more now, than all the rest of the Papal world combined; ought to convince us that it is not only *practicable*, but even *easy* to spread the Truth in papal countries. I am sure that if our efforts to propagate Christianity in India, in China, or any other part of the Pagan world, where we have been expending the labor of many years, much money, and sacrificing many valuable lives, had been crowned with any thing like the success which has attended the few and feeble efforts which have been made in the countries just named, it would have filled our hearts with hope and joy. How cheering it is to know, for instance, that in France, where by the revocation of the Edict of Nantes, in the year 1685, Protestantism was almost extinguished in a sea of blood, and where in fact there was not one Protestant place of worship tolerated, nor one public service among Protestants allowed from 1685 to 1786, a period of 101 years; and where in 1802, when Napoleon granted to Protestants religious liberty, there was scarcely a vestige left of true religion among them, there are now so many hundreds of places where groups of people assemble to hear the Gospel, either in churches, chapels, or private houses. And all this has been brought about within a few years—since 1815, and chiefly since 1830. Surely, this is a subject which calls for thanksgiving. Nor has there been less success in Belgium and Canada, in proportion to the efforts which have been made. Nothing could be more simple or more beautiful than the process of propagating the Truth in those countries.

The pious and humble colporteur goes in advance and distributes the Word

of God, accompanying it with simple and faithful remarks. This prepares the way for the evangelist, who continues the holding of little meetings in hired rooms, or in private houses—the pious schoolmaster and colporteur helping him in their respective spheres. In due time the missionary, or ordained minister, comes and organizes a Church, composed of those who have “believed.” What can, I repeat it, be more simple, or more beautiful than this?

But if I were to choose a case at once palpable and most encouraging, I would select the remarkable movement which has taken place in Madeira, among a Portuguese population greatly subject to the influence of the Roman Catholic Priesthood. To that island as you well know, Dr. Kalley, a pious and very zealous christian, your countryman, went for the benefit of the health of his wife, in the year 1838. Arriving at Funchal, the capital, he began at once to apply himself to the study of the Portuguese language. He commenced the practice of medicine, gratuitously among the poor, and indeed among all classes, I believe. He soon established a hospital and dispensary for the benefit of the poor. He caused schools to be opened for the instruction of the children of the poor, and for the education of adults. Hundreds of copies of the Scriptures were imported and circulated. Little meetings were held for reading the Word of God, its exposition and prayer.

This course could not go on long without the priests knowing it. Soon opposition began to manifest itself, nor was it long until persecution broke out. Dr. Kalley was imprisoned for months in 1843, and compelled to quit the island three years later. Many of the converts were imprisoned, or otherwise persecuted; and in 1846 many hundreds—probably a *thousand* souls—sought that religious liberty in the West India Islands which they could not find in Madeira. Nearly 500 of them are now in the United States. Nor is this all; it is certain that the leaven of truth is still working in that island, and that many have been brought to the knowledge of Christ.

Does this look as if it was impossible to bring Roman Catholics to the knowledge of the true Gospel? The facts which I have just cited have shown what can be done among the Gallic and Portuguese races—portions of the Latin race—that race which of all races most firmly adhered to Romanism in the 16th century.

But why should we doubt the success of the Gospel among Romanists in the 19th century, when we recall to mind what it did in the 16th? *When*, in the course of fifty years, and less, more than *thirty* millions—perhaps nearly *forty*—of people who had long bowed their necks to the yoke of Rome, cast off that yoke and embraced Protestantism, and many of them received not only emancipation from the worst of bondage—for it was the bondage of the soul—but also found the glorious liberty of the children of God.

In my next, I wish to speak of the possibility of reaching even Irish Roman Catholics, and of the proper mode of treating Romanists, if we would

do them good—a subject on which I think, American and British Christians have much to learn.

Yours very truly, R. BAIRD.

Mazzini's Letter to the Priests of Italy.

One of the most interesting documents which have recently appeared in relation to Italian affairs is a Letter* to the Priests of that land, from Mazzini, lately one of the Triumvirs of Rome. It has been widely circulated, we dare say, in the middle and northern parts of that beautiful but oppressed country, by means of that secret *propagandism* whose ramifications cover almost all those parts of it, and reach even into the southern. In our last number we alluded to this mysterious system of effort which can circulate its fly-sheets and tracts under the very eyes of the Pope and Cardinals, and alike disregards the sbirri, the inquisition, and exile.

After calling their serious attention to the importance of the subject, and inviting them to examine his writings and life, defying them to show a single action which contradicts his principles, Signor Mazzini says :

“We can—as one of your own number has declared—we can conquer without your aid, but we do not desire to do so. You are our brothers. Against you we have not recourse to arts of seduction or of terror. We do not combat our enemies with the weapons of calumny, neither do we recommend persons not to read your writings, or not to listen to your words. We only ask you to listen to ours likewise. Weak mortals, such as we are, may err ; but we shall never deceive by hypocrisy. In us is the audacity of a consciousness of truth. The Pope knows this ; and for this very reason fears us.

“For a long time, a divorce has existed between the Catholic Church and Humanity. This divorce is most fatal ; since without Christianity, no state of society founded upon brotherly love and charity can exist ; without Christianity, there can be neither peace nor true liberty : without Christianity, our corrupt nature will always resist every important reformation, and we shall have neither a country nor anything whatever that is good. Besides, it is absolutely necessary to re-link earth to heaven—to re-establish harmony between this world and eternity—between man and God, the Father and Instructor of all men.

“I now warn you that the important hour is about to strike ; that the period of time is accomplished ; that Materialism, the offspring of Papacy, is overcome ; that the want of a religion is on every side felt. Through your misconduct—through your obstinacy in propping up a rotten edifice, and in maintaining the Popish church, notwithstanding its hatred to, and its ignorance of, the inevitable progress of mankind—men's consciences are now in a state of doubt. Religion is banished from men's hearts. Thanks to your perverseness, and in spite of all our

* This document was translated by a gentleman lately from Italy, and appeared in the “CHRISTIAN OBSERVER,” of Philadelphia, from whose columns we transfer it to ours.

unceasing efforts to the contrary, days of discord and deeds of blood are now preparing, for which you will be made responsible before God and before man.

"In the name of God, and for the love we bear our country, we ask you of what creed you are? Whether you understand the Scriptures? Whether the word of CHRIST be to you a dead letter? Whether, in choosing between the Word of God and the bulls of the Pope, you be absolutely determined to stand by the latter without examination—without an appeal to your consciences? In a word, we ask you whether you be Christians or Idolaters?

"When the Spirit of Evil offered temporal power to CHRIST, tempting him to betray his trust, he was answered by a contemptuous refusal. Yet you, forgetful of this noble lesson, this sacred page of the New Testament, contract alliances with princes, enemies of your country, cursing the people and shedding their blood, in the hope of securing for yourselves a firmer grasp upon the land. The humble, kind-hearted, most affectionate CHRIST, roused by an enthusiastic indignation at the desecration of the temple, drove out the profane and the traffickers. Do you never, Oh, my brethren, think of this fact? Is there no trafficking now-a-days, in the temple? Have the Pharisees entirely disappeared? Does the word of God now shine in all its splendid purity—such as it went forth out of the mouth of the SAVIOUR?

"Ministers of CHRIST, direct your attention on every side of you. Observe how the very earth trembles with wrath. Listen to the universal murmur of nations in insurrection, whom no human power can calm into peace, or crush into silence. This clamor bursts forth from every quarter, without any decided centre, among nations the most remote from each other—of opposite customs—of different languages. Not a month passes without some outbreak; not a day passes without some panic, and some new persecution. How many times have these agitations been suppressed? Ten—twenty—fifty times. All the armies of old Europe, all the artifices of diplomacy, have conspired to stifle them; and stifled for a short time, they boasted them to be, till after a brief space they made themselves heard louder than ever. How many have been massacred? No man can number them. On all sides, thousands have fallen—some under the hand of the executioner, some on the field of battle, some from hunger and want, in exile. With a smile on their lips, with defiance on their brow, with that calm serenity which can belong only to those who have a consciousness of having completed their mission, these martyrs met their death.

"And you dare to call this the insurrection of a few factious men! Is it not rather the rising of Humanity, guided by the finger of God, and the accomplishment of an epoch marked by Providence? That first movement, how pure and free it was from every stain of vengeance; how grand it was, from its forgetfulness of the past; how holy, from its love, its enthusiasm, its faith. As a reward for their generosity, the people now suffer on those scaffolds, where, had they wished, they might have executed their enemies: Nevertheless, in the day of victory they will again show themselves merciful.

"What are the demands of the people? Nationality—Freedom—the general good of all mankind; Liberty of speech and of conscience; Protection of just laws, instead of the arbitrary caprice of an Usurpation. We will select our own rulers from those most conspicuous for their virtues and intelligence. We will have

education for all. Food for the mind—bread for the body. ‘That the will of God be done on earth as it is in heaven.’

“What answer do you make to these?—Bulls of the Pope, and resistance! Would you resist the nation—humanity—the will of God? If you do so, then you are irrevocably lost. Our religion is eternal—eternal is the Church of believers. The reformation of the corrupt church and religion, which might be accomplished solemnly and peaceably, through your aid, will, if you do not march with us, cost a terrible struggle—tears—and multitudes of martyrs.”

Hungary.—All is not Lost.

It would seem as if the door for doing good in Hungary is far from being closed. In fact it is wider open than it ever was before the late revolution, which ended in such dreadful disaster. But the day of Hungary’s emancipation has only been adjourned awhile. A glorious deliverance will come in its own, its appointed time. In the meanwhile, let the friends of the gospel in this land, and other portions of the Protestant world, send the desired means which are needed. Our Society was happy to send nearly \$200 before the late annual meeting, to Dr. Merle d’Aubigné, to be forwarded to the Magyar Institute, in whose behalf Dr. Merle made an appeal some time since. The British and Foreign Bible Society report that they have circulated 5000 copies of the Scriptures in that land since the revolution. Would that it had been 500,000!

It is cheering to see that the case of Hungary, and especially of the Magyar Seminary, just alluded to, is exciting sympathy in various countries. Even the poor Waldenses lately collected 1200 francs (\$230) in their churches for it, on the occasion of celebrating the anniversary of their own emancipation. A beautiful specimen of charity, and an admirable illustration of the “communion of saints.” Who will send us further aid for the Magyar Institute? Who can read without feeling his heart burn within him, the subjoined letter, which Dr. Merle d’Aubigné has received, dated March 28, 1850, from the Magyars, in answer to a first remittance of the collection made in their favor?

“It would be impossible to express the sentiments with which our hearts were filled by your letter. The LORD is great, most gracious and merciful! The committee appointed to direct the affairs of our Institute (composed of the new director, of three heads of families of our community, and of myself,) were assembled to decide on the new prospectus. One of the members of the committee was asking with some anxiety, What is to be done if we cannot raise our expenses?

“Just then the door opened, and your letter was put into my hands. We read—we burst into tears—and especially he who had just said, Whence shall we have bread? was confounded. It is the LORD! He does not forsake his own. We adore Him prostrate in the dust. Last Sunday I spoke to those who were

assembled in great numbers, of the love of the Saviour, and of that of our brethren and sisters, which had been recently experienced by us anew. The emotion felt was unutterable. So much love overwhelmed the hearers. May God reward you. God, who is rich in mercy for all, be praised forever and ever!

"Tell our brethren who have contributed to our Institute, that their gifts have re-animated largely the hopes and the zeal of all among us who pray sincerely for the coming of the kingdom of God. I hope soon to send you a detailed account of our Institute, to be communicated to our friends."

Sketches of the Religious Denominations in the United States.

No. IV.

The Presbyterian Church.

The Presbyterian Church was the next that appeared among us. The Episcopalians, Congregationalists, and the Baptists, having previously had organized Churches. In this article we only speak of the great body of the Presbyterians, who constituted but one Church until the year 1838, when they divided into what are commonly called the "OLD AND NEW SCHOOL PRESBYTERIANS." We shall speak of the MINOR BRANCHES of the great Presbyterian Family of Churches hereafter, in their order.

The numerous colonies which in the seventeenth and eighteenth centuries sought for conscience' sake a refuge in the Western world, were composed in no small degree of Presbyterians of various origin. There were many such among the band of English Puritans in Massachusetts, and the German settlers in Pennsylvania; the Dutch colony of New-York consisted mainly of Presbyterians; and the Huguenot refugees of France were almost without exception of the same persuasion. But it was particularly to the emigrants from Scotland and the North of Ireland, who composed a large portion of the original population of Pennsylvania, New Jersey, Central Virginia, and some other States, that the Presbyterian Church in America owed its foundation and its rapid growth.

The first Presbytery, composed of seven ministers, was formed in the city of Philadelphia, in the year 1705. In a few years a Synod was organized, which in 1745 was temporarily divided into two separate bodies, in consequence of differences of opinion relative to the great Revival movement which took place about that time under the labors of Whitfield, Edwards, Wesley and others. A union was, however, effected in 1758; and from this period until the year 1838, the Presbyterian Church in the United States presented a spectacle of perfect harmony and peace. Within the last twelve years, however, it has been divided into two distinct bodies, usually denominated the Old and New Schools. Into the causes of this division it would be unprofitable and improper to enter in this sketch. Suffice it to say, that whatever of

strife and bitterness existed between the two parties is fast passing away; and each is peacefully pursuing its sacred mission of good will to man. In our further remarks on the doctrines and polity of these bodies, we shall speak of them as forming one Church, having the same standards of faith, and essentially the same mode of government.

The doctrines of the Presbyterian Church in America are identical with those of the mother Church of Scotland, and like them, are embodied in the Westminster Confession of Faith and Catechisms. These standards were formally ratified by the Synod, in 1729, and revised in 1787; those portions only being modified which relate to the power of civil magistrates in matters of religion. Every candidate for the ministry of the Gospel is accordingly required to declare that he "sincerely receives and adopts the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures."

'Presbyterians believe that the apostles, in organizing the Church, were accustomed, in every city or place where a congregation was gathered, to appoint a number of officers for the instruction and spiritual government of the people, and for the care of the sick and poor. The former class of these officers were called presbyters, the latter deacons. Of these presbyters some labored in word and doctrine, others in the oversight and discipline of the flock,* according to their gifts, or to their designation when ordained. As the terms bishop and presbyter were indiscriminately used to designate the spiritual instructors and governors of the congregation, in every church there came to be three classes of officers, which are denominated the bishops or pastors, or preaching presbyters, the ruling presbyters and the deacons.'*

The pastor and elders of a church constitute its governing body, which is called the session. It is their duty to inquire into the Christian conduct of the members of the church; to examine individuals who present themselves for admission to it, and to decide cases of discipline. The deacons are not members of the session, but are charged with the care of the poor and sick, and the distribution of pecuniary assistance among them. The session of each church is a complete organization, but is subject to the inspection and control of the PRESBYTERY, whose work it is to see that the standard of doctrine and rules of discipline are adhered to by all the separate churches under its care. This body consists of all the ministers, and one elder from each session, within a certain district. Among its most important duties is the examination and ordination of candidates for the holy ministry, and the installing of ministers in the congregations to which they are called. The several Presbyteries within certain limits constitute the SYNOD, which meets annually, and has power to receive and determine appeals from decisions of the Presbyteries, and exercises a general supervision over them. The GENERAL

* RELIGION IN AMERICA, Book vi. Chap. 5.

ASSEMBLY is the highest judicatory of this Church, and is composed of an equal delegation of ministers and elders from each Presbytery. This is the ultimate Court of Appeals, and the great bond of union between all the churches of the organization. It is charged with the superintendence of the whole Church, the correspondence with foreign Churches, and the constituting of new Synods.

The clergy of the Presbyterian Church in the United States form a body of well-educated and intelligent men. The subject of ministerial education has received much attention from this denomination of Christians. As early as 1739 the Synod directed its labors towards the establishment of a seminary of learning under its own supervision. The College at Princeton owes its origin and support to these efforts, and was established with a view to furnishing educated men for the ministry of this Church. Since its establishment more than forty similar institutions have been formed in different parts of the country, which are to a greater or less extent connected with the Presbyterian Church. But in 1811 the General Assembly resolved to provide a separate institution for the theological education of candidates for the ministry; and in the following year the Seminary of Princeton was founded. This institution is under the immediate superintendence of a Board of Directors appointed by the General Assembly. It has already attained a great and well-merited celebrity by the distinguished talents of its professors, as well as the excellent course of its studies. The whole number of students during the past year was about one hundred and fifty. There are twelve Theological Seminaries, including that of Princeton, in connection with the two branches of the Presbyterian Church.

The members of the Presbyterian Church have done much within the present century for the promotion of the Gospel, both at home and abroad. In their mode of action, the Old and New School sections differ—the former having Boards under the direction of the General Assembly, and the latter combining with the Congregationalists and some other denominations in the support of voluntary societies. The Board of Domestic Missions was one of the first benevolent associations organized in the United States, and has of late years been very successful in its labors. During the last year it supported five hundred and seventy missionaries, supplying more than fourteen hundred congregations in our own country: its receipts amounting to seventy-nine thousand dollars. The Board of Foreign Missions has twenty-seven missionary stations under its care, and sustains more than one hundred laborers in Western Africa, North India, Siam and China, Papal Europe, among the Jews, and the American Indians; receipts over one hundred and twenty-five thousand dollars. The Board of Publication has issued a large number of excellent books; receipts last year, \$87,238. The Board of Education supports about four hundred and fifty candidates for the ministry, and has established many Parochial Schools.

The religious societies in connection with which Presbyterians of the New School are laboring to promote the progress of the Gospel, are so well known that it is unnecessary to repeat their statistics; the principal ones are the American Board of Commissioners for Foreign Missions, the American Home Missionary Society, the American Education Society, and the American and Foreign Christian Union. In these associations they combine with the Congregationalists. Both the branches of the Presbyterian Church unite with all other evangelical denominations in the Bible, Tract, Sunday School and other Societies, and are not behind them in their zeal and liberality in connection with these various causes.

The statistics of the Presbyterian Church in the United States are given below with as much accuracy as possible.

The Old School organization :—

| | | | | | |
|------------------------|-----|--------------------------------|-------|------------------------|---------|
| Synods | 23 | Ministers | 1,860 | Churches | 2,512 |
| Presbyteries | 122 | Candidates and Licentiates . . | 616 | Communicants | 200,830 |

The New School organization :—

| | | | | | |
|------------------------|-----|--------------------------------|-------|------------------------|---------|
| Synods | 20 | Ministers | 1,453 | Churches | 1,555 |
| Presbyteries | 104 | Candidates and Licentiates . . | 188 | Communicants | 139,047 |

In concluding our brief sketch of the history and present condition of this Church, we remark that it has long been one of the strongest pillars of true religion in our country. Its ministry is evangelical and faithful, and its influence over the community has been greatly blest.

Liberality Increasing in the Kingdom of Sardinia.

It is a remarkable fact that, although the government of Sardinia is at heart as much opposed to liberty as any other in Italy, and would, if it dare, restore the old despotism in church and state; it is compelled by popular opinion to do many things which favor the progress of truth. It may, for a time, arrest the labors of the colporteur, in the distribution of the Scriptures, but then it allows the Waldenses to build a church even for an Italian service, at Turin, and imprisons a Roman Catholic Archbishop for his opposition to equal and just laws, relating to ecclesiastics—laws which place them on the same footing in the administration of justice, with the laity.

The letter from the Waldenses, on the first three pages of this number, speaks of a signal instance of the progress of the spirit of liberality among the people of Piedmont, as shown in the fact that a Waldensian, Mr. Joseph Malan, banker, had been nominated a deputy of the Parliament of Sardinia. The *Echo des Vallées*, a monthly journal of the Waldenses, says, in its last number :

“The perfect civil and political equality of all citizens, without distinction, and whatever may be their religion, has received a new and striking consecration by the nomination of one of the Waldenses, Mr. Joseph Malan, banker, and member of

the governing committee of the churches of the Valleys, deputy to the parliament of Piedmont, from the college of Bricherasio. Respect and gratitude are due to the Catholic electors, who have been the first to give up miserable prejudices, and who have given willingly their help to the triumph of this great principle. The conduct of Mr. Malan in the Chamber will, we are sure, soon convince those who may still doubt, that, without being of the same religion as the majority, one may have as much love for one's country, and zeal for its prosperity, as anybody."

A Romish Pastoral.

[A correspondent has sent us two or three articles, in which he reviews some portions of the "Pastoral Letter" of the Council of Archbishops and Bishops of the Roman Catholic Church, held last year in the city of Baltimore. The reader will find them worthy of an attentive perusal. We give the first in our present number.]

No. I.

"I have lying before me an ecclesiastical curiosity. It is a 'Pastoral Letter,' given in Provincial Council at Baltimore, by the Archbishops and Bishops of the Roman Catholic Church in the United States, and addressed to the clergy and faithful of their charge. It made its appearance on the fifth Sunday after Easter, in the year of our Lord MDCCCXLIX. It bears the imprimatur and appendage of a quarter of a hundred names, *two* of them with an 'Abp.' the remaining twenty-three with the shorter suffix, Bp., appended to their names, and all of them *prefixed* by a '†.'

"The document carries with it, in certain quarters, what authority these names or the functions of their office can give it; and, no doubt, will be received with (some) deference and submission by those to whom it is addressed. With others, it will have what influence and weight, in the balance of reason and sober judgment, its republican character and oneness with the spirit of civil and religious liberty will warrant—whether it be the authority of truth and reason, or a *claim* only to such authority, less in the balances than is the weight of the shadow of a shade; whether it be the authority of the apostles and elders assembled at Jerusalem, or the usurpation of such authority, inherent in the basis of the Seventh Provincial Council of Baltimore, assuming, in their theology, to be the bishops and pastors of the only true Christian Church in the United States.

"In this Pastoral there are some things which claim the calm and serious consideration of every friend of civil and religious liberty, and every well-wisher of his fellow-men. I cannot better describe it, as a whole, than to call it quasi-papal and pseudo-republican in its character, on account of the equivocal and false positions which it takes, on certain points; some of which I purpose to mention in the order of the Pastoral.

"After referring to the 'known wishes' of the Pope, directing their attention to 'a more complete organization' of the Romish Hierarchy in this country, the Archbishops and Bishops, in their letter, use the following language:

"'Although the kingdom of CHRIST is not of this world, and the successor of

Peter has, of divine right, no temporal dominion; yet, through the munificence of Christian princes, and the spontaneous acts of a people redeemed from bondage by the paternal influence of the Bishop of Rome, a small principality has been attached, during more than a thousand years, to the Holy See, under the name of Patrimony of St. Peter.

"Notice the admissions in the above, 1st. CHRIST's kingdom is not of this world. 2d. The Pope has no divine right to temporal dominion. (Would such a concession be made by the Cardinals at Rome?) yet 3d. The Pope has been exercising such dominion for more than a thousand years. Is it said the right was conferred upon the pope by kings? How came kings by their power? By divine right? Then they bestowed upon the Bishop of Rome dominion which the KING of kings never gave him by any divine sanction. Are they wiser than God? Was it, then, a power or dominion delegated to kings by their subjects, which they bestowed upon the Pope? Where is there any proof of this?

"Again. Supposing kings could legitimately confer temporal dominion upon the Pope: Where is his authority for accepting such dominion? Not in the *precepts* of our LORD, for He said, 'my kingdom is not of this world.' And if it was not CHRIST's prerogative to *possess*, it was not his prerogative to *govern* a kingdom, in a temporal sense of the word govern. Harmonious with this, was the *example* of CHRIST. *As he taught, so he lived.* None but a crown of thorns, and no regal garment, except the mock purple robe, was ever worn by the meek and lowly Jesus He, for our sakes, became poor. Nor does the Pope find any authority either for possessing a kingdom or exercising 'the duties of temporal Governor,' in the *example* of Peter; for, like his Master, the apostle lived and died poor. Neither can he find any precedent for this 'patrimony of St. Peter'—this possession of temporal riches and worldly power—in the example of either of the Apostles, unless it be Judas; and he made sad use of it. And if it proved dangerous for one of the Apostles to carry the purse of twelve poor fishermen, how much more dangerous to have control of the coffers of a nation!

"Notice another admission in the above paragraph. 'The Bishop of Rome,' before temporal power was offered to him, it is said, could redeem people from bondage, acting as a simple pastor. Why, then, the need now of temporal dominion? Does Pious IX need temporal power more than did our SAVIOUR and his Apostles? Or is it safer in his hands than it would have been in the hands of CHRIST and his Apostles? The Bishops will not affirm this.

"Look at another feature of this Protean Pastoral, semi-republican in its aspect:

"'As we are not subject to him [the Pope] as a temporal ruler, and as we are devotedly attached to the republican institutions under which we live,' etc. etc.

"The Pastoral then assumes for its authors an impartial judgment of events, since the flight of his Holiness—laments that his policy was not suffered to develop itself—avows a 'conviction that the temporal principality' of the Pope has secured 'the free and unsuspecting exercise of the spiritual functions of the pontificate,' and then adds, by way of argument and apology for that strange combination of powers in the pontifical office, making the incumbent both the head of an army, doing its work of death, and a minister of the Prince of Peace, going forth on a mission of love and good will to all:

"'Were the Bishop of Rome the subject of a civil ruler, or the citizen of a republic, it might be feared that he would not always enjoy that freedom of action

which is necessary, that his decrees and measures be respected by the faithful throughout the world.'

"What strange commingling of opposites here! The Romish hierarchy in the United States not subject to the Pope as a temporal ruler, and devotedly attached to republican institutions, and yet they *fear* that Pius IX, if a subject, or even a citizen in a *republic*, would not enjoy the freedom of action '*necessary*' to make his decrees and measures respected by Roman Catholics! On what, then, does he rely to secure respect? *How* would you have him conquer the passions and prejudices of men, or secure and keep their love and respect? Is there not, in the above, a sharp squinting, or rather a very plain look to temporal power, for the enforcement of spiritual truths? Is not the sword here, very plainly, thrown into the balances to carry a point?

"If the Romish hierarchy in this country can rejoice in a republic, why may not the chief pastor? Is republicanism salutary to Roman Catholic Bishops in the United States, and of doubtful tendency when it concerns the chief pastor? How shall we—how *can* we reconcile these opposites in the Pastoral, except on the anti-republican and Papal assumption that his 'holiness' requires something more than the power of truth, the influence of light, and the calm decisions of the intellect, in order to *secure* respect for his decrees and acquiescence in his measures? The writer would respectfully submit an inquiry to the authors of this Pastoral.

"If the Word of God, which is the sword of the Spirit, when applied to the hearts and consciences of the faithful by their chief pastor, will not secure respect for his decrees and measures, will any carnal weapon accomplish this object? But what freedom of action would *you* ask for your chief pastor? Is it freedom to preach the Gospel, to warn, to exhort and entreat men with all long-suffering and kindness? What republic ever withheld from him that privilege? Or is it a freedom to enforce decrees and support measures, with other weapons than those which are spiritual? No republic will ever grant him such license. O, Rome, cease then, from such an instrumentality, to spread the truth. *Ecclesia 'non tali auxilio, nec istis defensoribus egil'*—the Church does not need such aid nor such defenders. More of this Pastoral hereafter.

Respectfully yours,

DELTA."

Christendom Abroad. No. IV.

DENMARK.

Of all the Scandinavian countries, Denmark was the first to embrace Christianity. About the year 800, Charlemagne, who was a great promoter of the Christian Faith, *in his own way*, founded a missionary station at *Ham*, a village about three miles from Hamburg, (to which city it gave both origin and name,) for the purpose of educating missionaries and sending them forth to convert the Saxons, who lived for the most part on the right bank of the Elbe, in what is now the Duchies of Holstein and Lauenburg, (belonging to the Kingdom of Denmark,) and the adjacent parts of Germany.

It was from this missionary post at Ham that the Gospel was carried into the Scandinavian Kingdoms of Denmark, Sweden, Finland and Norway. As

Denmark was the nearest of these countries, so it was the first to receive Christianity. The details of the labors and trials of the missionaries who introduced among the bold, warlike, and semi-savage votaries of the Odinic form of Heathenism which prevailed in all those countries, as well as in the northern portion of Germany, would be interesting, but cannot be introduced into this sketch. Those labors and trials were severe. The crown of martyrdom was the reward of many of those men who attempted the glorious task. But Christianity at length triumphed, and by its own native influence, together with the civilization which it carried with it, put an end to the marauding and piratical expeditions of the "Danes" or "North-men," who had so long ravaged the coasts of Western Europe, and extended even to its Southern boundary.

It is true that the Christianity which was propagated by the missionaries of the ninth, tenth and eleventh centuries must have lost much of the simplicity and purity which constituted the original glory and power of the Gospel; nevertheless, it was greatly superior to the sensual and bloody doctrines of Odin and Thor, which offered, as rewards to the brave, the happiness of revelry in the halls of Walhalla, attended by valkeries, (or nymphs,) and drinking mead from the skulls of their enemies!

But Rome established her power on a solid basis in Scandinavia, as she did everywhere else throughout Western Europe. Her Archbishops, whose seats were at Roeskilde, Lund, Trondhjem, (commonly called *Drontheim*,) and Upsala, became formidable rivals even of the kingly power in those countries; whilst the bishops and the inferior clergy, secular and regular, lorded it over the people—each in his own sphere. As happened in all countries where Rome gained an entire ascendancy, the "Church" got possession of a very large portion of all the best lands in the Scandinavian kingdoms. And yet faithfulness to history compels us to acknowledge that Rome encountered long and very great opposition to some of her dogmas, especially the celibacy of the priests, in those countries.

But at length the Reformation began to dawn upon Germany and Europe. Nor was it long until the "Doctrines of Luther," as they were called, began to penetrate into Denmark. Luther sent missionaries from Wittenberg into that land, who labored hard, and successfully, to introduce the glorious Gospel which the Reformers brought back to the world. Several Danish monarchs—Christian II, (a very poor *Christian* however,) Frederick II, and Christian III—coöperated in this work, from the double desire of freeing themselves from the spiritual despotism, which was alike intolerable to the ruler and the ruled; and to recover the landed estates which were in the possession of the churches and monasteries. In the course of thirty or forty years, in the middle portion of the sixteenth century, so complete was the change—in name, and, in many respects, in reality too—that Romanism gave place to Protestantism throughout the kingdom of Denmark, including the Faroe Islands, which still belong to

that kingdom, and Norway, which then belonged to it, but is now united to Sweden.

As happened in the other parts of Scandinavia, the Protestantism which triumphed in Denmark became *Lutheran in doctrine*; and as in every other country where the monarch took the lead, or exerted a controlling influence, the form of government was Episcopal. The liturgy is long, but evangelical—not derived in so large a manner from the ancient liturgies of the Church as that of the Church of England. The psalmody is entirely evangelical.

And although the Reformation in Denmark was far from being so complete as to bring back Christianity to Apostolic purity, yet we have reason to believe that there have lived and died very many dear children of God in that land. The numerous and deplorable wars which took place between that country and Sweden, as well as between that country and Germany, did great hurt to the cause of evangelical piety. It is truly sad to think how often the Enemy contrived, in this way, to injure the kingdom of CHRIST in the Scandinavian countries, as well as in other portions of the Protestant world.

We are grieved also to add that, for the last sixty or seventy years, the Rationalistic heresies of Germany have greatly prevailed, and exerted a most pernicious influence in the Germanic portions of the kingdom—the duchies of Holstein and Lauenburg, and the southern part of Schleswig. We are happy to say, however, that they are not much known in Jutland or the Islands, whose population is *Danish*. That is to say, about two-thirds of the inhabitants of the kingdom have not been much affected by the dreadful errors in question. But we are sorry to be compelled to say that a wretched *formalism* and *latitudinarianism*—one of the legitimate fruits of a union of Church and State—prevails very extensively.

And yet the Truth is decidedly, though very gradually, gaining ground in Denmark. In the University of Kiel, where the German students of the kingdom mostly prosecute their studies, there are several orthodox professors in the Theological Faculty; whilst in that old city itself the celebrated “Pastor Harms,” as he is everywhere called, has for almost half a century battled nobly for the glorious Gospel of the Reformers and the Apostles. There is a goodly number of faithful pastors in Holstein—though, alas! the majority do not merit this appellation. The Bible Societies have done much good in that portion of the realm, and scattered widely the good seed. We have reason to believe that the progress of Truth will be far more rapid in that duchy, and those adjoining, than it has been. Blessed be God! it has been *real* during the last twenty-five years.

As to Jutland and the islands of the Danish Archipelago, there has also been progress. There are more faithful pastors in the islands of Zealand, Funen, and some others, as well as in the Peninsula of Jutland, than there were even ten or fifteen years ago. The Bible and Tract Societies have done something in these parts of the kingdom, but not as much as they ought to have

done. The great University of Copenhagen had, when we were last there, four years ago, very few men in it, professors or students, who seemed to be truly pious; whilst but few of the pastors of the city had the reputation of being spiritually-minded men. And yet the celebrated and excellent Dr. Grundtvig assured us that the state of things in the city and throughout the kingdom was, in regard to evangelical religion, far better than it had been for forty or fifty years. A considerable number of good young men had been raised up by the "Lord of the harvest," especially in Jutland and Zealand. May this blessed work continue until Denmark—which is, in many respects, one of the finest countries in Europe—shall enjoy once more the blessings which the pure Gospel alone can give, and perform her part in the work of evangelizing the rest of the world. We are happy to state that there is a growing interest, in those churches which have faithful pastors, in behalf of missions among the heathen. The funds which they have collected have been chiefly sent to the Basle Missionary Society. It is a remarkable fact, that the Government of Denmark has, for a long time, sustained several missionaries in Greenland and other colonies, but they are not believed to be worth much as laborers in the vineyard of the Lord, nor could we expect it to be otherwise.

We conclude this notice of Religion in Denmark by stating that the kingdom is divided into eight dioceses, and that there are eight bishops and about eighteen hundred Protestant ministers, all of the Established Church, excepting one or two Moravian ministers, as many French, one English, and three or four Catholic priests. Until within eighteen months there was nothing like Religious Liberty in Denmark, but this great blessing has been secured by the Constitution which the kingdom has recently received. The door is now far more open than it has ever been before for making the efforts needed to resuscitate a pure Christianity in that kingdom. May all who read this sketch do what they can, by prayer and otherwise, to hasten on this desired consummation!

Our German Paper.

The last number of DER FREIE DEUTSCHE KATHOLIK is an excellent one. The contents are: *Edification*; Compassion of Christ; Can a Pope be Honest? (translated from the Italian, by the Editor;) The Love of God; how powerful, (translated from the Latin by the Editor;) The Lord's Prayer of the Poet Claudius; The House of the Lord, a Refuge; Benevolence; *Poetry*: The "Our Father" of the Flowers; Nasalma, the Martyr of Madagascar; To the Holy Spirit. *Original*: Christ and Adam; (by the Editor;) To Pray, faith is required; (by the Editor;) Free Christianity. *Editorial*: Ecclesiastical Notices; Honor to whom honor is due; Use of Auricular Confession, on the part of the Jesuits; Reunion in Heaven.

We repeat the earnest request expressed in our last number, that our

friends and patrons would do what they can to circulate this valuable and cheap periodical (published twice a month, for one dollar per annum) among the Germans of their neighborhood.

Testimony of the Professors in Lane Seminary in behalf of the Society.

Cincinnati, Ohio.

Editor of the American and Foreign Christian Union.

As you and the readers of the American and Foreign Christian Union may be interested to know how our Society is regarded in this section of the Great Valley—I send you the following from the Professors in Lane Seminary—a Theological Institution, by the way, most delightfully situated, and affording peculiar facilities for preparing young men for the Ministry, especially if they expect to preach the Gospel to every portion of the teeming millions west of the Alleghanies. But to the opinion of these gentlemen:

(COPY.)

“The American and Foreign Christian Union was formed by uniting, under one organization, the American Protestant Society, the Foreign Evangelical, and the Christian Alliance—three associations which contemplated substantially the same object; viz: to pour the light of the Gospel upon minds under the denomination of Popery.

“We have been familiar with the history of these societies from their origin, and have regarded them all as aiming at the attainment of a most important end.

“And now it seems to us that the united Society, by the economy of its arrangements, by the wisdom and energy with which its plans are made and executed, by the catholicity of its spirit, and by the success of the measures already adopted, must commend itself to all intelligent Christians, as filling a very important place in the circle of benevolent operations, and as furnishing the best mode of acting efficiently upon the Papal mind, at home and abroad.”

(Signed,)

LYMAN BEECHER,

C. E. STOWE,

D. H. ALLEN.

Lane Seminary, June 10, 1850.

With the above just, and, I may add, truthful opinions respecting the Society, and the work in which it is engaged, I believe *all* thinking minds will concur. One but needs to pass through our great western thoroughfares, or to stand upon the levees of our western cities, to see and *feel*, from the bottom of his soul, the want of just such an agency as the American and Foreign Christian Union employs, to rescue these deluded and perishing souls. Or, if we look *abroad* in foreign lands, the field presented by the Papal nations of Europe is ready for the reaper's sickle.

Yours truly, S. D.

Resolutions in favor of the American and Foreign Christian Union,

Adopted by the General Assembly of the Presb. Church, which met at Detroit in May last.

On Thursday, the seventh day of the sessions of the late General Assembly the Rev. Dr. Fairchild, of Philadelphia, was heard in behalf of the American and Foreign

Christian Union. After hearing the claims of this Society; on motion, the Assembly adopted the following paper on the subject:

"Whereas, the multiplication of benevolent organizations having substantially the same end, tends to the embarrassment of the churches, and also to the hindrance of the prosperity of other and kindred institutions; and whereas, in the Providence of God, among the Papal nations of Europe, and also among the people of that communion of this country, many doors are now open for the diffusion of the principles of religious liberty and a pure and evangelical Christianity; therefore

"Resolved, 1. That this Assembly have learned with much satisfaction that the three societies, viz: the Christian Alliance, the American Protestant, and the Foreign Evangelical, whose objects in respect to the evangelization of the Papal population of this country and of Europe, were substantially identical, have been merged INTO ONE SOCIETY, known as the American and Foreign Christian Union, thereby reducing the expenses and augmenting the efficacy of this department of Christian benevolence.

"Resolved, 2. That this Assembly approve of the objects of the American and Foreign Christian Union, as set forth in the constitution, viz: To diffuse and promote the principles of religious liberty, and a pure and evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists; and do cordially commend it to the confidence and patronage of the churches under their care, and to the Christian community.

"Resolved, 3. That in view of the encouragements arising from past success and prospective usefulness in making known the pure Gospel to the Papal population of this country and of Europe, in the judgment of this Assembly, the American and Foreign Christian Union are called upon by the providence and the word of God to put forth increased efforts in the work in which they are engaged."

Our Own Operations.—Home Field.

Past and Present State of our Country.

Had any one announced, twenty years ago, that 1850 would open upon us with more than three millions of Papists in the United States,* he would have been regarded as a fair candidate for an insane asylum. Had he predicted that in 1849 three hundred thousand emigrants from the Old World would land upon our soil, it would have added to the evidence of insanity. What would the Protestant Churches have thought if he had prophesied that, in 1850, the Roman Catholic Church would have 27 bishops, 30 dioceses, 1,081 priests, 1,073 churches, 17 colleges, 29 ecclesiastical seminaries, 91 female academies, besides numerous orphan schools and asylums? Had he further declared, that in these seminaries and schools would be found hundreds of youth from

* Bishop Hughes, in his letter in the *Courier and Inquirer*, of the 20th of June, makes the same estimate of the number of Roman Catholics in this country—"with all due respect for our best almanacs."—*Ed. of the A. and F. C. U.*

Protestant families, he might have been arrested as a lunatic, and treated with contempt as one unworthy of the notice of sane men.

But whatever would have been thought of such statements in times past, we, who live in 1850, see them in real life as matters of reliable and undisputed history. The above-stated number of the population, and of the various schools and colleges and seminaries is before us, and Protestant youth and children are gathered into them.

What is now the influence of all this knowledge upon the Protestant community? If the anticipation of such events was considered so wild and extravagant, we might suppose the reality would have thrilled the souls of all who love their country, or desire to enlighten the minds of these benighted "strangers and foreigners."

Has the zeal of Protestants kindled as it ought to have done, and quickened their efforts to occupy this field of foreigners? To some extent it has, and much has already been done. The spirit of inquiry has been awakened—the field has been partly explored—the openings discovered, and portions of it already occupied. Prayer-meetings have been held, and much prayer has been offered, within a few years, for the Papal population. The desire to send missionaries and colporteurs among them has become stronger than in time past. Efforts have been made to collect their children and youth into Sabbath and other schools. These efforts have been crowned with more success than had been anticipated at so early a period from their commencement. In this way the great Lord of the Vineyard has encouraged the incipient labors of his people for the welfare of these hitherto neglected souls. The missionaries and colporteurs have had more free access to the adult Romanists in their families, and have brought greater numbers under the sound and influence of the Gospel than any had predicted. As the climax of all success, we have reason to believe that the HOLY SPIRIT has accompanied these labors, and souls have been enlightened, and made to rejoice in the hopes and consolations of the Gospel.

While all these and other things have been done, it is yet true, and startling as true, that comparatively little has been accomplished. We design, in future numbers, to show the necessity of far more vigorous efforts. There are reasons and arguments for action that should burn like fire in the hearts of Christians in this country. These should advance the Church in zeal and in plans of usefulness far beyond her present position. Unless this is done, she will soon be far behind the openings of Divine Providence; and the results may be most disastrous both to the Church and to the numerous host of our foreign population.

H. N.

Interesting Letter from our French Missionary in Northern New-York.

"Bangor, New-York, June 6, 1850.

"*Rev. Mr. Norton, Corresp. Secretary of the
American and Foreign Christian Union.*

"Dear Brother in Christ,

"Since my last report I have been occupied a long time in collecting the necessary funds for the building of our chapel. I have collected \$226, besides \$50 furnished by our small Society, altogether \$276. We need \$65 more in order to finish the work and pay that which is due. I am in perplexity for this. I have been called to the law to pay \$25, but the LORD granted me the favor of finding a friend who lent me that sum for four weeks.

"We have been favored to be able to dedicate our chapel to the service of the LORD of LORDS on the 13th of February last, although it was not finished; and since that time we have met regularly on Sunday and in the week. I render thanks to the LORD for all his blessings which he has conferred upon us since the opening of our chapel. The work of grace has become quite encouraging. Two persons, who had backslidden, have taken courage and returned to their Father's house; two others have been converted, and have become members of the church; and three more have requested admission. One family, twelve or thirteen miles east from here, have renounced Romanism, and are on the road to conversion; another Romanist, ten miles eastward, has been converted. The Romanists in our vicinity have become more friendly; their prejudices are dispelled little by little, which gives me the hope of soon seeing the work of grace accomplished among them. The members of the church increase from day to day in grace; our meetings are fully attended, and take more and more an interesting aspect. We have meetings exceedingly blessed, where we enjoy the presence of the LORD, and where we feel in our hearts the sweet influence of the HOLY SPIRIT, the power of grace, and the delightfulness of the religion of the LORD JESUS CHRIST. There we can say with Jacob, 'How dreadful is this place! This is none other but the house of God, and this is the gate of heaven;' and with Peter, 'It is good for us to be here.'

"A few days ago one of our sisters said, that in the time when she was yet Roman Catholic, her conscience told her that she did not possess the true religion of God; but not knowing how to read, and being altogether deprived of light, she could make no search on this subject. Her mind was in perplexity, and she asked the LORD to send hither one of his servants to show her the true religion in her own language, for she did not understand English. Two years after, her request was answered. Are not the ways of PROVIDENCE wonderful? Is not this fact consoling? And does it not show, with so many others, that PROVIDENCE concurs with the instrumentality of your Society to bring together the lambs of JESUS, and to make them hear the voice of the Good Shepherd, who calls upon them to come out from Babylon? And is it not encouraging to see that the HOLY SPIRIT works in the hearts of Romanists, and prepares the paths of the messengers of peace?

"Do not think, however, dear Brother, that we are free from trials. Satan does not fail to plot, and put everything in operation; if not to destroy, at least to paralyze the work of grace amongst us. It is no more through the instrumentality of the priests of Anti-Christ, for he knows full well that he cannot through this means attain his end; but through the emissaries of universalism, of other errors, and by false brethren whom he has led among us. But I can say, to the praise of Him who pro-

fects Israel, that He has made us conquerors, and to ride, as it were, in high places. The false brethern have left, and universalism and infidelity have had their mouths stopped before the powerful Word of the LORD, which speaks in the Bible. Praise be to God for all these things!

"Some time has passed since I wrote to our brother Mr. De Motte to obtain, if possible, the funds necessary for having a school teacher here, since we have pressing need of a religious school. But I have not yet received an answer. It is infinitely important to have a religious school, to second the missionary work and to prepare in the children young plants for the garden of the LORD, and to provide for the existing church a succession. In this manner we may shed the light of the Gospel, even in the bosom of Romanist families. If the Society cannot grant us this favor, with your permission I offer to devote a part of my time to this good work. Be pleased to make me acquainted with the Committee's decision on this subject.

"If you should come to visit us this summer, be so good as to let me know the time when you will come, in order that I may remain at home. I am your devoted brother in CHRIST.

H. M."

Interesting Report from a Colporteur.

This Report opens to our view the superstitions of Romanists, the power of the priests over them, and also shows how the priests fear the Word of God.

"Ogdensburgh, May 3, 1850.

"REV. HERMAN NORTON,

"Dear Brother in Jesus Christ,

"My report for January informed you of my doings in this section, where things now are very much as they then were, only that Rome makes her power to be felt here with more and more rigor. There are now in these counties three Roman priests making great and incessant efforts to impede the work of the LORD, and to retain souls under the iron yoke of Anti-Christ.

"I last winter went several times to the northern part of this county, and chiefly about Racket River, holding meetings at the house of Mr. D——, our accustomed place of worship; in which assemblies the LORD was glorified, and the people well satisfied. They expressed a great desire to have me visit them oftener. Knowing that they stand in awe of the Romish priest residing at the village of Hogansburgh, I stated my intention to give him a personal call, with which design they appeared at first much pleased, but soon began to deter me from my purpose, by representing the priest to be a very quick and most passionate man, who might strike me and turn me out of doors. Moreover they said, by way of dissuading me, the priest might cause me to become a demoniac, alleging that he is possessed of a little book, called 'Petit-Albert,' by which he can bring up the devil to talk with him as man talks with man. I did all I could to turn them from the belief of things so ridiculous, but tried in vain; they produced a case in point, of a Canadian who would not pay tithes to the priest, whereupon the priest, by means of that unearthly power inherent in 'Petit-Albert,' made the delinquent to run 'Loup Garrou' in the form of a dog. These poor people believe firmly that the priest has to do with the devil, and that when he says mass for the benefit of those in purgatory, then the priest talks with Satan, commanding him to release, from the fires of that place, the souls of them

who have repented. In fine they insisted on it, and, by way of expressing their surprise at my ignorance of the fact, affirmed that everybody (Catholics) knows that the priest has to do with the devil. That, I said, would not prevent my calling upon the priest, or any number of priests; and if they all had their 'Petit-Alberts,' I, with my Bible, would go through their midst without fearing to be metamorphosed. Upon the whole, and it is a melancholy fact, one-half of these poor illiterate people believe in the priest having power over the devil.

"I will now briefly relate the interview with the priest at Hogansburgh. He himself came to the door and admitted me into his house, when the following dialogue took place:

"*M.* Mr. Priest, I call on you about certain books, by me some months since lent to Mrs. D——, which you took away from her. I request them to be now returned to me.

"*Priest.* Yes, sir: here are your books. It is neither honest nor polite nor loyal for Protestants, and particularly for you, to be perambulating the country with books disapproved by the Church, and to be converting good Catholics into Protestants. You have neither politeness nor respect for our holy religion, for you know that the LORD established but one religion.

"*M.* Stop a moment, Mr. Priest, and allow me to tell you, with regard to honesty, politeness, and loyalty, these are all found with Protestants. Open your eyes and see—read history—examine the Journals—and tell me what these impartial witnesses testify. Go to the poor-house, and who do you see there? And our cities and villages, whom do they mostly support? Not Protestants surely.

"*Priest.* I hear that you give books to my people, contrary to the wishes of our Church.

"*M.* The books I give them are Bibles; perhaps your Church, being contrary to the Word of God, forbids your people to read the Gospel.

"*Priest.* This is false. JESUS placed a head for the government of his Church till the end of time, and that Church is the Roman Catholic Church.

"*M.* JESUS CHRIST never said that; nor placed any one to be head of the Church on earth; for He himself says that He is the Head thereof, promising to be always with her to the end of the world. You cannot prove, by the Holy Scriptures, that JESUS CHRIST has established the Pope and the Roman Catholic Church, 'out of which there is no salvation.' Show it to me in these Scriptures, and I myself will turn Roman Catholic.

"*Priest.* JESUS CHRIST sent his apostles with power to work miracles and to preach His Gospel.

"*M.* Truly the LORD did send, as you say, apostles to preach the Gospel to every creature; but JESUS did not tell his disciples to burn the Bible; yet this do the apostles of the Pope. JESUS says, 'Search the Scriptures;' the Pope says, 'Search them not.'

"*Priest.* What you say is not true: there is not a priest who does so.

"*M.* You yourself, Mr. Priest, say that the Bible is not a good book, and forbid your people to read it. Why did you take away my books from Mrs. D——, and threaten to drive her and her family out of your church?

"*Priest.* Because those Gospels are spurious, having been printed for some Methodist Society of New-York, which is contrary to our Church.

"*M.* Will you be so good as to show me spurious passages in this Testament which you have just returned to me.

"*Priest.* I have no time to bestow on things of so little value.

"*M.* Then have the goodness to lend or sell to me a 'good Bible.'

"*Priest.* I have none.

"*M.* What! have you no Bible? What, then, do you preach to your people?

"*Priest.* I preach the doctrines of Mother Church, making use of the books which the successors of Saint Peter left for the edifying of the Church and food for the faithful. (*Priest growing quite impatient.*)

"*M.* Will you grant me a few moments longer to address you in reply to that?

"*Priest.* I have no time more to lose. I have already spent too much.

"*M.* Well, I see that the Bible scares you, that you dare not inspect it, lest you should read there your own condemnation. But I must tell you that I have lent several books yesterday to Mr. R—— and Mrs. D——, requesting that they be shown to you, and in case you pronounced them bad or incorrect books, to ask you to mark what you deem to be incorrect, that when I came again to Hogansburgh those 'incorrect passages' may be discussed between us in the presence of your people, as many as may attend.

"*Priest.* I want no discussion, nor do I wish to trouble myself about such things.

"*M.* Very well, Mr. Priest. I think, however, we shall soon meet again, with your leave.

"*Priest.* You have no business to come and disturb me in my house. If you want to see me, call on me at my church.

"*M.* But if I call upon you at your church, I shall not be allowed to speak to you.

"In spite of all, the Word of the LORD is not bound even at Hogansburgh. Two individuals have been united to the Methodist church there; and others, I hope, will soon follow their example. We may say, to the glory of God, this holy work goes steadily ahead, though there are many difficulties in the way. May it please Him to bless it, wherever the good seed is sown! J. G. M."

Operations of the Society in the Foreign Field.

We received, a few weeks ago, the following interesting letter from Signor Ferretti, Editor of the *Eco di Savonarola*, published at London. We are sure that it will command the sympathies of our readers, and enlist their prayers in behalf of Italy and her children.

"Dear Brother in CHRIST,

"I trust that you will have received ere this my letter of thanks, dated December 4th of last year. My friends Messrs. Partridge and Oakey have shown me the brief note they have received from you, and desire me to answer your inquiries. I regret therefore to say that, notwithstanding all our researches, we have been unable to find the publications you desire, viz. books for Italian children, written in a Christian spirit. There are not wanting works of education for the Italian youth; such as elementary grammars, simple treatises on arithmetic, history and geography, moral tales and lessons, &c. which could be immediately forwarded to you, should you need them for your school. But of reading books for Italian children, composed in an evangelical spirit, such as many which I have seen in English and French, I am ashamed to say

we have none. The few publications of this sort which we issued three years ago for the school in London, are now exhausted. Perhaps this is one of the topics which the American and Foreign Christian Union might take into consideration. To instil sound principles into the hearts of the youth is, I believe, a sacred duty for the Christian. In spite of all the efforts of Satan, the doors of Italy are still open to the Gospel of JESUS CHRIST; and I have entire faith that before very long we may be able to sing unto God the hymn of triumph at the deliverance of my beloved country. Our wants are many: or rather, to speak more accurately, we are in want of all things. We need, in the first place, a new translation, or a correction of the Holy Scriptures, which shall combine faithfulness to the original with clearness of expression, (so far as may be practicable,) purity of idiom, and simplicity of style. We need a Scripture Concordance; and a popular History of the Church in Italy, from Apostolic times down to the present day, written by an Italian, and free from sectarian prejudice. In a word, the best means of doing good in Italy, is to send good books there.

"In this connection I beg you to read an article in the first number of the *Eco di Savonarola* for the present year, and continued in the next number, entitled, *A Voice from Italy*.

"I am anxiously expecting the arrival of the numbers of the Christian Union, and it would afford me great gratification if my brethren in Christ beyond the sea could, from time to time, send me any publications which might facilitate my editorial labors, as I have no other means of support for myself and family, besides my labors in teaching, and am therefore unable to procure such publications.

"My labors in the vineyard of the LORD are completely voluntary: He provides from day to day for all my wants, and I may truly say that His goodness has never failed me.

"I forwarded to you by the medium which you indicated in your first letter, a number of publications for gratuitous distribution among the Italians in America. In a few days you will receive copies of the Hymns and Psalms, for the use of Italian Christians, containing twelve original melodies.

"In conclusion, let me commend the cause of the Gospel in Italy to the prayers of all my beloved brethren in CHRIST in America, in whose behalf I heartily implore all those blessings which our Heavenly Father delights to pour down on his children. Receive, my dear brother, the expression of my Christian regard, and believe me faithfully yours in Jesus.

SALVATORE FERRETTI."

Letter from Col. Tronchin, of Geneva.

No supporter of the Society can fail to be interested in the following admirable survey of the operations of our American-Swiss Committee at Geneva. What encouragement it presents to labor for the diffusion of the truth in France!

"Geneva, April, 1850.

"My Dear Sir:

"It is now ten years since some churches in America, whose delegate you were, had the desire to take part in the reformation of the nineteenth century, on the European continent. This desire did not emanate from men, but we can now say

with certainty, from Him who employs men for the planting, but who alone has the power to give the increase. To the LORD alone belongs the power of making of a Saul of Tarsus, who breathed only hatred and bloodshed, a servant of Him who is love.

"In 1840 we believed, together with you, that we ought to commence a work of evangelization in the central part of that France, which for so many centuries has served as a bulwark for Popery. Thiers, in Auvergne, (Puy du Dôme,) was the first station. Two colporteurs made the first attempt; but scarcely had they begun to offer the Book of Life before they were surrounded and assailed with stones by an enraged multitude. Nevertheless a few days passed, and already many souls assembled to hear the Bible read. The encouragement which the LORD gave us induced us to extend our efforts to give to other villages the Word of Life. We began the work of evangelization, preceded by colportage, at St. Etienne (*Loire*). And whilst this manufacturing city was sending its ribbons and cloths to America, the Christians of the United States were communicating to it the good news of that 'wedding garment' washed in the blood of the LAMB, and offering it to every sinner who believes in the word of grace.

"We are not in favor, generally, of statistical statements. This kind of numbering has its dangerous side, and it happens too often that man ends by attributing to himself that which belongs to God alone. Notwithstanding this, the numerous extracts of correspondence, which our Committee have communicated to you for so many years, authorize us to ask you to open a map of France, and to examine the country which extends from the mountains of St. Etienne to those of Auvergne; and you will find with pleasure that not only have thousands of Bibles and tracts been sold, but that in a great number of cities, towns and villages, the Gospel is preached before congregations, of which some are very large. At Thiers, for instance, in the midst of a rather large congregation, there are sixty-five communicants. There is a school there which would require a more spacious hall to contain all the Roman Catholic children than we can obtain. A truly missionary spirit animates the members of this interesting church. It is thus that we have been able to establish services in many adjoining places. We limit ourselves, however, to the mention of Les Agats, St. Ambert, Chabreloche, Chateldon, and a few miles from there, St. Florine, Brousse, Bruguilles, Lubieres, Frugeres, Ardes, etc. In some of these places there is as yet only interest and attention paid to the Gospel; in others we find a more or less considerable number of serious persons taking part in the religious movement. At Brousse, for instance, a Jesuit (*Ignorantin*) was converted a year ago. We placed him at Thiers, under the care of our agent, Mr. Charbonney, and not only does he labor with activity, but he has already been the means of the conversion of many persons.

"We have been much encouraged this year in being able to gain a firm foothold at Clermont, the capital of Auvergne, a very bigotted city, although it gave birth to the celebrated Pascal. We had already made several attempts, but without any effect. Here, also, we should say it, it was to a pious colporteur, named Guillot, and to our dear agent, Mr. Charbonney, that God reserved this joy. This is what our dear friend, Rev. Mr. Fisch, who at our request consented to visit Clermont, to examine the state of affairs, wrote us a few weeks ago:—The LORD has visibly blessed us during the time I have spent at Clermont. My meetings, to expound familiarly the evangelical doctrine, were attended by an audience of about three

hundred persons of all classes. At the commencement it was pure curiosity, but from day to day the assembly became more attentive, more interested, and towards the end I had obtained a good number of manifestations that the interest was deep and serious. A pretty large number of doors have been opened to us; many New Testaments have been sold, and the communion, joined by nine, has constituted a kernel of a church.' Mr. Fisch departed from Clermont accompanied by the regrets and sympathies of all those who had heard him. Many persons, and especially the central commissary of the prefecture of police, entreated him not to delay too long his return. Our brother wrote to us then to inform us of this movement, and to make us feel the necessity of following it up by sending a minister, well qualified, to pursue this work. Rev. Mr. Trivier, an ex-priest, was generally spoken of at Clermont itself, as a suitable man to continue the work commenced by our brother Fisch. We wrote to Mr. Trivier, and he visited Clermont to learn the facts, and to establish himself there if he found himself called thither by God. Here is the letter we received from him; it is dated February 21st:

"I have been the past eight days in this interesting city of Clermont. All I have seen, all I have heard here, gives me the best hopes for the future. We have had some very good meetings; the place of worship was more than full. On Sunday, at the two services, there was a well-sustained attention, and last night we had a meeting very well attended. At the close several persons asked me when there would be other meetings. They expressed the desire to see me return soon.'

"Our brother Trivier will accordingly return immediately to Clermont, where we hope he will have the joy of seeing many souls led to Jesus. Now the neighboring country seems to be opening, and in two villages well attended and regular meetings are held by our friend Guillot.

"If now we turn to the east we find at Roanne a church counting thirty-five serious hearers, who walk firmly, and give evidence of life. This church has already furnished us a precious reader of the Bible. We have there a school of children, and one of adults. Many of the members of this church have already suffered for the Gospel. Around Roanne we find St. Andr  Peurs, Chartiere, Cuers, Cruzier and Marceilly, where the Gospel is preached. In some of these places are found a good number of converted persons.

"If, finally, we journey a few miles more to the east, we come into the vicinity of St. Etienne. But who commenced the work there? It will soon be twenty years since an American Christian, in passing in a carriage through the suburbs of this city, had the misfortune to knock down a child. The words, full of affection and piety, which he addressed to the parents, affected those who surrounded the carriage. A few weeks after, boxes of copies of the Scriptures, sent by the American Christian, came to begin the Evangelization. We were ignorant of this fact when the LORD led us, in a providential manner, to establish at St. Etienne a second American station. From that time, we may say, notwithstanding many evils occasioned by the antagonism of some who came to propagate their exclusive views, the Gospel has taken a deep root in this district. Our Committee have many thanks to render Him who has given us such fair encouragement. At St. Etienne itself, a chapel built at the expense of the congregation, and able to hold three or four hundred hearers, is filled more than once every Sunday. A school for boys and one for girls, taught by pious instructors, are well attended. At half a league from St. Etienne another chapel contains the members of the church who have embraced

the views of our Plymouth brethren. A little further on, another school has had to be established, and after having served for the instruction of children, furnishes a place of worship for persons too far distant to come to St. Etienne.

"All was in the way of progress, when some zealous brethren, who differ from the church at that place in regard to certain modes, came last year to establish themselves at St. Etienne. A dismemberment took place in the flock, and ultraisms of all sorts seemed to have met in this place. Our dear agent, the Rev. Mr. Germond, disgusted with these discussions, gave in his resignation. Your American-Swiss Committee was discouraged, but the LORD watched. Gradually they came to understand that Christians can be Baptists and Paedo-Baptists without sundering the communion of the body of CHRIST. Although deprived of a pastor, but visited every fortnight by brethren of neighboring churches, the revival recommenced, and we have the pleasure of announcing to you that never have we seen such promising fruit in the locality. A remarkable fact is that the sale of the Sacred Scriptures has been more and more abundant; the Roman Catholics have even finished by desiring only *Protestant* versions. Now an arrangement has been made with the pastors of the church of Lyons, and that of Roanne, from which it will result, that this flock of St. Etienne will continue to hear the preaching of the Gospel at least three Sundays in four. Your Society sustains there an Evangelist of the second class, two schoolmasters, and one female teacher, and pays for the time of the pastor of Lyons.

"You see, in short, that these great stations of the centre of France are well rooted, and promising for the future. If in ten years the LORD has been pleased to spread so many flowers and fruits before us, what will there be in ten years more, if the Holy Spirit continues to act? Christians of America, the LORD has given you a beautiful field for labor!

PROVENCE.

"There are few countries, with the exception of Spain and the south of Italy, where the people are so hostile to all serious thought as in Provence. To lead a joyous life, to follow the processions and absurd ceremonies of a Popery worthy of the fifteenth century, to relate and laugh at scandalous stories about the parish priest, and to discuss with southern violence the questions of the day; such is the life of the Provençal. As to the nominal Protestants, they are in general very unbelieving, and unfortunately are much better acquainted with Voltaire than the Bible. Nevertheless, it was there that the pious Waldenses rendered so glorious a testimony. The traveller is shown the caves in which they assembled to worship the Redeemer, the ruins of their villages, and the spots where by thousands they perished at the stake. Well, in visiting these districts the 115th Psalm was recalled to our memory. We have here more good things to relate to you. The Christians of America will learn with joy that it was to them that the LORD reserved the honor of breaking the silence of death of three centuries, and of announcing the Gospel there. In the northern part (in the Department of Vaucluse) the dry bones awoke at the preaching of the Gospel. Here are the names of the different localities where are held more or less numerous meetings: La Mothe d'Aigues, Pertuis, Latour d'Aigues, Grambors, Vitrolles, la Bastide, Lousmarin, le Puget, Apt, Marmairon, Carpentras, Merindole, Cabrieres, Lauris, Cadenet. In several there are serious persons, in others truly converted souls. It is thus that at Mothe our dear Evangelist Rouage has admitted to the LORD's table twenty persons, several of whom are already zealously

engaged in evangelization. Our Evangelist Vasserot directs Bible schools and teaches Sacred music. If we descend towards the south, in the department du Var, we shall find Mr. Rouage preaching at Brignoles, St. Anastasie, Garenoult, Neoules, Cascees, Cotignac, Bayóls, Ceurs and Besse. Here and there converted souls manifest themselves, and we have been able to give the Lord's Supper to some persons. The hostility, and the fury of the clergy render their position very difficult. But the Gospel takes root, and in this station, which seemed saturated by colportage, we have been able to sell during the past months seven hundred and sixty-three copies of the Sacred Writings, and about two thousand pamphlets and religious books. Circulating libraries produce happy effects.

"If we continue our tour to the south-east we approach Italy; there our dear Missionary Evangelist preaches in many localities, and with a zeal exceeding his physical strength. In some cities, such as Antibes, he has been able to hold meetings every day, under the form of conferences. They have attracted numerous hearers, and at the end of some weeks the room, although pretty large, has become insufficient. Some souls have been led captive to the foot of the cross; two military men among the rest, one of whom is desirous of studying for the ministry. At Cannes, the cradle of our work, all is going well. Our school-teacher, Miss Charbonney, directs a school of about forty-four children, of whom some are converted. Bible classes are attended, and each Sunday service is so well attended that the chapel has become too small. Other meetings are to be opened at St. Tropez, and at Frejus, the residence of the bishop, a deplorable enemy of the Gospel.

"You see that without neglecting to take care of and nourish suitably the places where the Lord has manifested Christians, we have thought it our duty on the one hand, to sow the Word of God abundantly, and on the other, to open meetings by means of itinerant ministers. They announce their presence and their intention by publishing programmes of their conferences. We have judged this method suitable, in order that the authorities so hostile to the Gospel should know beforehand the subjects which would be treated.

"Here, sir, is a very imperfect sketch of the labors of your American-Swiss Committee during the past year. We can say, to the praise of God, not only that we have no fault to find with any of our nineteen dear agents, but on the contrary, they have rivalled each other in zeal and prudence. Everywhere we have progress to mark, and even decided progress, and nowhere have we had those troubles which so often disturb societies. The year has been a very difficult one. The Roman Catholic church raises its head with unheard-of audacity. Those very bishops and priests who a few months ago watered with holy water, and burnt incense at the feet of every liberty-tree, do their best to subject our preachers to the ill-will of the authorities, by accusing them of socialism. But, thanks be to God, they have not been able to cause a single prosecution. Much more; in many places the community shows a sympathy for Protestantism.

"Now here are our accounts. We are glad to think that you will find that no false expense, *no costs of office* are found; but that the dollars you have been pleased to confide to us have been exclusively employed in making known the good news of salvation in Christ. Please express to the Society the pleasure which our Committee feel in laboring in concert with our brethren of America, in the important work of spreading the kingdom of God in France. But in France, as in Italy, the instinctive feeling of the people is that a *new religion is necessary to obtain liberty*

and happiness. Few understand yet that they will be free only when the hammer of grace shall have broken the sad chain which holds each child of Adam captive. May God act in his goodness!

"Be encouraged, sir, and give us some good words from the American and Foreign Christian Union. Even though I am becoming rather old, and my health is infirm, believe me that I shall always be happy to continue to be the correspondent of our dear Churches of America.

"Accept the assurance of my affectionate Christian regard,

"HENRY TRONCHIN,

"President of the American-Swiss Committee.

"Rev. Dr. BAIRD."

Opposition from the "Powers that be" in France.

In connexion with the foregoing letter from Colonel Tronchin, we are sorry to be compelled to say that the local authorities in some places in France—doubtless with the approbation of the Ministers of Louis Napoleon, and probably with that of the President himself—continue to embarrass and oppose the good work in that country. This is done because *Rome will have it so!* No other reason but this can be assigned for conduct so flagrantly in contradiction of the Charter or Constitution. There is not so far as we know, one man in the councils of the President of France, that is at heart a sincere and devoted Christian, Protestant or Roman Catholic. But as the government has desired from the first to strengthen itself by gaining the affections and the support of the Roman Catholic Church, it has done all that it could, without going to the length of openly setting aside the Charter, to please the Romish hierarchy in France. It will gain nothing, however, by this course, but ruin to itself. No Governments—no men—are so much in danger as those who permit themselves to stand in the way of CHRIST's kingdom in this world. It was this—preëminently this—which cost Louis Philippe his throne. And this will be the rock on which the present government of France will make shipwreck, we greatly fear.

The following account of the vexatious and unlawful persecutions which a faithful servant in CHRIST has lately endured in the Department of Var, the most south-eastern department in that country, we give from a reliable source:

"A campaign of persecutions has been opened in the department of the Var against the Christians who are laboring to evangelize France. The Rev. Adrien Bossier, an evangelist, has been condemned to a fine of 100 francs for distributing tracts—accused, according to the recent law, of distributing printed books without authorization. Yet he had the authorization of the Prefect, which only mentioned, it is true, the Bible and the New Testament; and as the Prefect was accustomed to give his permission in vague terms, he had not thought it of importance that these only were mentioned. Besides, he was accompanied by a colporteur who had a fuller permission, and who never quitted him, so that it was rarely that he distributed any himself.

But he had given one tract in his room, at the hotel, to a porter of the Bishop's palace.

"A commissary of police visited M. Bossier, to seize his books. He declared he had only some pamphlets belonging to himself, which he read when travelling; and when the commissary persisted, he called into his room two persons to be witnesses, and declared that he would take legal measures for this violation of his dwelling, on which the commissary withdrew. The solicitor of the republic has, however, seized a tract which is an answer to a libel against our doctrines and the Bible, and the solicitor has found therein matter for four actions—one at the assizes against the author, and one at the same court against the distributor; two against the colporteur Pilet, one at the assizes for the contents of the tract, and one in correctional police for hawking. 'For,' says the solicitor, 'your permission to sell religious books does not authorize you to sell religious pamphlets.' Six trials for one book!

"A conversation between the solicitor and M. B. was held in the very place of audience of this magistrate. The solicitor to M. B.: 'I cannot give you back your pamphlet. It deserves to be prosecuted: it says that Popes have shed blood.' M. B.: 'But that is history.' 'I know nothing about history,' replies M. Feilhaus, 'what is history to me? What I know is the law, and the law of 1819. Believe me, you had better go about your business, out of my reach; go and preach elsewhere. If you are seeking martyrdom in my district, you will get no good by it. I tell you seriously that wherever you are I will have you searched, and give orders to seize all you have in your dwelling. You have been condemned to a fine of one hundred francs—that is nothing to what you may expect next time.' M. B.: 'But will you hinder me from doing what St. Paul did? He preached with more liberty than we who are protected by the Constitution.' The solicitor: 'O! what is St. Paul to me? I do not know St. Paul; I know but the law of 1819.'"

But such opposition and hindrance are far from being universal in France, thanks be to God! In the Department of Finisterre, on the contrary, two evangelists have been tried for distributing Anti-Romish publications, and the tribunal has acquitted them!

In the old Province of Saintonge great exertions are making to prevent the circulation of the Bible and religious tracts. But this will all be in vain, in our humble opinion. Saintonge is in the south-west of France, and not far from Rochelle. No part of France has been more completely saturated with the blood of the Huguenots than Saintonge. It is therefore a hard soil in which to make Romanism flourish.

Juvenile Department.

At the request of many friends, we have resolved to make a department in our Magazine for young readers. In this we shall not confine ourselves to things which, strictly speaking, appertain to the work of the Society; although we shall aim at giving, for the most part, articles which have a greater or less bearing upon it.

Children and Parents, read this !

INTERCESSION OF A CHILD; or, THE HEAD AND THE HEART.—Here is a beautiful thing from the pen of Mrs. Cornwall Barry Wilson :

"Please, my lady, buy a nosegay, or bestow a trifle," was the address of a pale, emaciated woman, holding a few withered flowers in her hand, to a lady who sat on the beach at Brighton, watching the blue waves of the receding tide. "I have no pence, my good woman," said the lady, looking up from the novel she was perusing, with a listless gaze; "if I had I would give them to you." "I am a poor widow, with three helpless children depending upon me; *would* you bestow a small trifle to help us on our way?" "I have no half-pence," reiterated the lady, somewhat pettishly.

"Really," she added, as the poor applicant turned meekly away, "this is worse than the streets of London; they should have a police on the shore to prevent annoyance." They were the thoughtless dictates of the *head*. "Mamma," said a blue-eyed boy, who was playing on the beach at the lady's feet, flinging pebbles into the sea, "I wish you had a penny, for the poor woman looks hungry, and you know that we are going to have a nice dinner, and you have promised me a glass of wine." The *heart* of the lady answered the appeal of the child; and with a blush of shame crimsoning her cheek at the tacit reproof his artless words conveyed, she opened her reticule, placed half a crown in his tiny hand, and in another moment the boy was bounding along the sands on his errand of mercy.

In a few seconds he returned, his eyes sparkling with delight, and his features glowing with health and beauty. "Oh, mamma, the poor woman was so thankful, she wanted to turn back, but I would not let her; and she said, "God bless the noble lady, and you, too, my pretty lamb; my children will now have bread for these two days, and we shall go on our way rejoicing." The eyes of the lady glistened as she heard the recital of her child, and her *heart* told her that its dictates bestowed pleasure the cold reasoning of the *head* could not bestow.

And let Parents and Children read this, too !

THE FAMILY ABOVE.—"And they brought young children unto him, that he should teach them;" or, as Matthew has it, "that he should put his hands on them and pray:" and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

See, then, the King of kings take up, in succession, these children in his arms and lay his hands upon them—the ancient and solemn manner of blessing among the Jews. Surely this was no vain show, nor did the Messiah pour forth his prayer into the air, or pronounce his blessing in vain. And what should he request for them, but that they might be received among the number of the sons of God? For let us hear it again—What were the precise terms in which he had invited their approach? "Suffer the *little children* to come unto me, and forbid them not, for of *such* is the kingdom of God." Who, then, would, or who dare shut the gate upon those, or even neglect them, whom the Saviour will not permit to be forbidden? As

parents, oh! what could you desire more than this? Millions of infant souls, it seems, compose the Family above; and assuredly, in the point of number, such souls must form no insignificant proportion of the celestial millions. Regret not now, my reader, for one moment, that nothing is here said of the parents of these children, either as to their character or motives; or whether those who brought them even sustained this relation; for with regard to Scripture, as Mr. Boyle said, its very *silences* are teaching. It is with the children, with the species as such, we have here to do; and, blessed be the Saviour! they actually form the foreground of this picture. Though never registered among the denizens of this little world, that is now of small account indeed, "for of such is the kingdom of God." The whole species are safe, and beyond the reach of woe.—*Christopher Anderson.*

Notices of Books.

THE CHILDREN OF THE MANSE.—Published by R. Carter & Brothers. Mrs. Duncan, the mother of Mary Lundie and George Duncan, whose Memoirs have been published by Mr. Carter, is the author of this delightful book; which consists of a series of familiar conversations with her children, written down at the time, and retaining all the freshness and naturalness of home life. We have read it with the deepest interest: and can commend it to our readers as a most entertaining, and at the same time instructive, picture of the peace and cheerfulness enjoyed by a Christian family; from the pencil of one so admirably qualified, by her successful experience, to give lessons of parental faithfulness and filial duty.

KITTO'S DAILY BIBLE ILLUSTRATIONS.—The second volume of Mr. Carter's handsome reprint of a valuable work; containing studies of "Moses and the Judges." It well combines the interest of a lively narrative with the instructive expositions of a commentary.

MCCLELLAND ON THE CANON AND INTERPRETATION OF SCRIPTURE.—The same publisher has issued this new edition of Prof. McClelland's treatise on Biblical Interpretation, which is highly valued as a text book in several of our theological seminaries, and has for some time past been out of print.

ALEXANDER ON THE PSALMS; Vol. I.—Baker & Scribner. We have looked with no little interest for the appearance of this publication, announced some time since. The unsurpassed reputation of its author, as a profound scholar and thinker, led us to anticipate from his pen a precious contribution to the Biblical literature of our language. In this elegant volume our readers will find these expectations and anticipations completely realized. It comprises a new translation of, and a commentary on the first fifty Psalms. The subsequent volumes will be no less anxiously expected.

FRENCH'S NOTES ON THE MIRACLES.—D. Appleton & Co. This work, and the one by the same author on the Parables of our Lord, are regarded in England as among the most valuable of the many similar publications which have recently appeared. A thorough acquaintance with the Christian Fathers is exhibited on every page; without, however, that blind attachment to their views, which is apt to characterize those who make such frequent use of them. The work forms a handsome and well printed octavo volume.

THE PILLARS OF HERCULES; Travels in Spain and Morocco.—By D. URQUHART, Esq. 2 vols. Harper & Brothers. We have here a narrative of travels by an intelligent, enthusiastic Englishman, who had evidently left all English prejudices at home, and determined to see things in their true colors. To him the Spaniard and the Moor are objects of study in themselves, their history and their language, without reference to any received standard of civilization and government. In these agreeable sketches of men and manners, the reader will also meet with much that is worthy of retention in the way of philological and historical study.

HISTORY OF THE CONFESSIONAL: by J. H. HOPKINS, D. D. Published by the same.—A timely and learned treatise from the pen of Bishop Hopkins, on a subject to which the recent discussions in his own Church have given peculiar interest. The Romish view of the system is fully discussed, with abundant quotation of authorities; and refuted with much ability.

We must, however, add, that many of our readers will probably dissent strongly from some of the author's positions.

RAILWAY, ECONOMY IN EUROPE AND AMERICA: by DR. LARDNER.—In this volume, published by the Messrs. Harper, we have a learned treatise on the "art of transport," containing much information of a statistical nature, calculated to illustrate the views of its distinguished author.

THE GOSPEL ITS OWN ADVOCATE By GEORGE GRIFFIN, LL.D. D. Appleton & Co.—The internal evidence for the truth of the Sacred Writings is the subject of this Essay, which is marked by considerable vigor of style and argument. The importance and value of this branch of evidence it is impossible to overrate, and we are glad to see it prosecuted by one whose profession peculiarly qualifies him to appreciate it.

EARLY CONFLICTS OF CHRISTIANITY: by Rev. W. I. KIP, D. D. Published by the same.—From the more profound and less accessible works on the early history of the Church, Dr. Kip has drawn the materials of these interesting sketches of primitive labors and persecutions, delineated in an earnest and impressive manner.

MODERN LITERATURE AND LITERARY MEN. by GEORGE GILFILLAN. Same publishers.—Mr. Gilfillan's sketches can hardly fail to attain popularity; for they are written with all that dashing confidence which is so closely allied with flippancy and presumptuousness, and is so much in vogue among us. Milton, Byron, Foster, Macauley, and twenty others, are treated in the same lively, conversational tone, by no means devoid of striking and valuable ideas, and much sound criticism; but with very little of true reverence. It is a book to be read in the steamboat, the cars, or the hotel; but not to remain permanently on the bookshelf.

THE GALLERY OF ILLUSTRIOUS AMERICANS has added to its collection the portraits of Clay and Fremont. Both are life-like resemblances and excellent engravings. We observe a marked improvement in the style of the biographical sketches accompanying them. Published by Brady, d'Avignon & Co. New-York.

View of Public Affairs.

The Cuban Expedition has terminated in total failure and disaster. The conduct of our government, in endeavoring to throw the ægis of the nation over those Americans who, although engaged in the enterprize, were not captured in Cuba, its ports, or its vicinity, will be considered by all right-minded persons as going as far as it can with propriety go, to save them from the fate to which they have so unwisely and so wickedly exposed themselves. It is to be hoped that the influence of the President—who has acted with an energy, firmness, and sacred regard to the obligations of treaties and international law, that command the respect of all—will avail to induce the Spanish authorities in Cuba to avoid all unnecessary severity towards the prisoners taken at Cardenas. It is a matter that calls for gratitude to God that this foolish affair is not likely to embroil our country with Spain.

Congress has done but little business of general importance during the last month. No decisive vote has been taken in either house in regard to the admission of California, and the adjustment of the questions which have been connected with it. There has been a vast amount of discussion, in both branches of our National Legislature, of the whole subject and of everything which is supposed to have a bearing upon it. It is the privilege, as well as

the duty, of those who fear God and believe in the efficacy of prayer, to betake themselves to the Throne of Grace, in relation to this and every other question which concerns the happiness, the honor, the prosperity, and the integrity of our Union. Of this refuge let us avail ourselves daily, until the storm which threatens the country and all its best interests shall be overpast.

We have believed our country to be in very great peril, and have felt deeply that God alone can save us; and therefore we have urged upon our readers the duty of earnest and persevering prayer in this solemn crisis of our affairs. And we have seen—or thought that we have seen—just reason to hope that God has heard the entreaties of his people, and would save us, in the fact that so many of our distinguished men of both the great sections of our country, and of both its great parties, appear to be solicitous to discover some practicable plan of adjusting this difficult question, and of saving the Union from dissolution. We have believed that this fact justly called for thanksgiving to the Author of all our blessings, national as well as individual. We have said nothing about any particular plan, compromise, or anything of the kind. We have felt that God alone is competent to decide upon what is best for all sections, classes, and interests of the nation; and we have believed that, if properly entreated by his people, He would indicate his will in relation to the matter. How He is to do this, but by causing those whose business it is to legislate on the subject—or at least a majority of them—to unite on some measure for that purpose, we cannot divine. Whatever plan or measure may ultimately be adopted for the settlement of this question, he must be a sanguine man who believes that it will satisfy all parties and classes. In the midst of the difficulties and perplexities by which we see the subject to be environed, we can find tranquillity nowhere but in going to God, in all our doubts and our ignorance as to what is best—all things considered—and beg Him to indicate the way in which this affair should be settled. In doing this, we feel that we are safe. To recommend this we have not deemed to be improper for us. But into the arena of party-strife we have not felt ourselves to be called on to descend. We have not deemed it to be our duty, in conducting this journal, consecrated to another work, to invade, through its pages, the domain of politics. The members of this Society, as well as ourselves, have other channels through which to express their opinions—opinions as various as are the sections and parties into which the nation is divided—on all that concerns that aspect of the subject. It may be that, for our sins as a people—which have been very great and very heinous—God has determined to give us up to be a prey to distracted councils, to sectional and party violence, to territorial division, and to a war that shall be at once civil, fratricidal, and servile! But we cannot think of this without horror and revulsion. May Heaven avert from us so great a calamity! We are sure that in saying this, we say that to which every Christian in this land, whether he lives north or south of Dixon's line, is ready to say *Amen!* To the infinite God, then, who was the God of our

fathers, who has been our God, and who has hitherto interfered in every evil hour to save us—we commit the whole subject. It is safe in His hands, and nowhere else.

The death of Mr. Ellmore, the successor of Mr. Calhoun in the Senate of the United States, has caused South Carolina to mourn a second time, in the course of a few months, over the death of an honored son and a distinguished senator.

The recent loss of two or three hundred lives, by the burning of the steamboat *Griffith* on Lake Erie, has caused deep distress in many hearts among us, and will in time fill with anguish the spirits of many in a distant land—for most of them were *emigrants from Germany!*

The news from Europe has, upon the whole, been favorable during the last month. The season bids fair to be a propitious one in most countries in Europe.

Tranquillity prevails throughout the Old World for the present. An attempt was made on the life of the King of Prussia, in the month of May last, by a person of a deranged state of intellect, but it was not fatal. It is pleasing to see that the Socialists in France have adopted the principle of endeavoring to achieve their rights by the influence of argument, and in the maintenance of order. The violent course of the "Conservative"—or, as we should term it, *the Anti-Republican Party*—in regard to Suffrage, will do much to unite all those who desire true, constitutional, and republican liberty.

The affairs of his Holiness' little kingdom do not go on well—far from it. We are sorry to learn that, through the influence of the men around him, he has entered upon a truly despotic course—confiscating the property of those who had anything to do with the late Republic, and driving them from the land. This is an unwise measure, and in the end will be found to be a fatal policy. We must say this, notwithstanding Bishop Hughes' Letter to the *Courier and Enquirer* of the 19th ultimo.

There is nothing worthy of special notice in the affairs of other portions of Europe.

Receipts

*On behalf of the American and Foreign
Christian Union, for the month ending
10th June, 1850.*

NEW HAMPSHIRE.

| | |
|---|--------|
| Fishersville, Maj. Richard Gage, | \$4 00 |
| Lyndeboro, Asa Manning, | 1 00 |
| Brookline, Thomas Bennett, | 3 00 |
| Rindge, Cynthia H. Brown for L. M. | 30 00 |
| Manchester, Mrs. Nancy Moore for L. M. | 30 00 |
| New Boston, Mrs. A. W. Tewkesbury 14 paid before for L. M. | 14 67 |

MASSACHUSETTS.

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|---------------------------------|----|
| Otis, from Mrs. Sabina Johnson, | 42 |
|---------------------------------|----|

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|--|--------|
| Chesterfield, A Friend, | \$1 00 |
| Henniker, Abel Connor for L. M. | 10 00 |
| Springfield, Cong. Ch. in addition, | 29 75 |
| Chicopee Falls, Cong. Ch. and Society, | 14 84 |
| Chicopee, Baptist Ch. and Society (E. E.) | 2 14 |
| Taunton, Spring-st. Congregation, | 12 48 |
| Pawtucket, | 29 50 |
| Boylston, (to make Jotham Bush L. M.,) J. | |
| Bush 5, J. B. Gough 5, others 28 22 | 38 22 |
| Boston, Elizabeth Eaton for L. M. | 30 00 |
| Ditto, Mount Vernon Ch. Dr. Abbe, | 10 00 |
| Ditto, Young People's Colporteur's Circle, | 73 12 |
| Charlestown, Winthrop Ch. | 75 17 |
| Norton, (of which 17 from the Teachers and Pupils of Wheaton Female Seminary, in full, to constitute Rev. Geo. L. Hovey a Life Director.) | 71 71 |

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|---|---------|--|---------|
| Rutland, Cong. Soc'y, | \$10 25 | Pittsburg, Meth. Prot. Ch. | \$6 25 |
| Franklin, Ditto, (L.M.) | 58 03 | West Chester, Jane Day, | 2 00 |
| Rochester, Rev. E. W. Harrington L. M. in full, | 5 00 | Philadelphia, Female Bible Society, for distribution of Bibles in Italy, | 100 00 |
| Abington, a balance, | 1 00 | MARYLAND. | |
| Hopkinton, Cong. Soc'y, | 27 03 | Baltimore, from E. S. Frey, for the Waldenses, | 200 00 |
| Ditto, Mrs. Adams, | 1 00 | Ditto, Mrs. Samuel Small for a Colporteur, one year, | 80 00 |
| Natick, First Cong. Soc'y, | 22 00 | GEORGIA. | |
| North Bridgewater, A Friend, | 1 00 | Savannah, from J.E.J., through W. W. Chester, | 5 00 |
| Winchendon, North Congregational church, | 14 70 | KENTUCKY. | |
| Worcester, E. H. Sandford, to constitute himself L. M. | 30 00 | Lexington, A. T. Skillman, Esq. | 100 00 |
| Middleboro, Ladies' Benevolent Soc'y, | 11 00 | ILLINOIS. | |
| Salem, A Friend, | 1 00 | Pittsfield, Wm. Carter, for the Waldenses, | 4 00 |
| North Weymouth, | 18 86 | INDIANA. | |
| Ditto, Mrs. Yale Holmes, in part, to make Leroy Yale L. M. | 10 00 | Pittsfield, A Friend, through a Lady of New-York city, | 5 00 |
| RHODE ISLAND. | | OHIO. | |
| Little Compton, Rev. Samuel Beane L. M. | 28 70 | Center Cross Roads, per Mead Holmes, a Collection from his Congregation, | 15 00 |
| CONNECTICUT. | | Gallipolis, Union Meeting, | 6 50 |
| Brooklyn, Mrs. S. P. W. for general object, | 5 00 | MICHIGAN. | |
| Norwich, First Cong. Soc'y, Rev. H. P. Arms pastor, | 43 00 | Marshall, per E. J. Gillett, Collection in Methodist Church, | 6 99 |
| Ditto, Mrs. H. | 5 00 | Ypsilanti, Pres. Ch. | 9 79 |
| Lebanon, through J. C. Nichols, from Ladies of South Soc'y, in full of 150 promised for the support of Rev. Mr. Zipp, | 25 00 | Ditto, Meth. Episcopal Ch. | 4 00 |
| Bridgeport, Diantha Bunnell, | 5 00 | DISTRICT OF COLUMBIA. | |
| Rockville, C. Leavitt, Jun. | 1 00 | Washington Fourth Pres. Ch. and Soc'y, for J. Gideon, Esq. 20, Mrs. Gideon 5; Jas. M. Wilson, M. D., to make Mrs. Samuel Day of W. Springfield, Mass., L. M. 30; other individuals 19, | 74 00 |
| Newton, A Friend for Italy, | 5 00 | MORTIMER DE MOTTE, | |
| Ditto, A Friend at large for Italy, | 1 00 | Treasurer Am. & For. Christian Union. | |
| Essex, Cong. Ch. | 30 00 | New-York, June 10, 1850. | |
| NEW-YORK. | | Donations for Portuguese. | |
| New-York City, Collection at Tabernacle, | 82 50 | Through S. Hastings of Clinton, | \$11 00 |
| Ditto, Ladies at Bleecker-street Ch. through Mrs. F. A. Concklin, Tr. | 24 00 | ERRATA.—There should have been acknowledged in June No. the receipts of \$350 from F. E. Soc'y, through W. W. Chester, Esq., which, with \$150 before reported, added to \$1,599 99 which has been paid out by W. W. C. for account of F. E. Soc'y, will make in all \$2,099 99, now reported from F. E. Soc'y. Williamsburg, Mass., Congregational Ch. should have been \$20 08 instead of \$2 08. It was Mrs. Lucinda Van Schaick, instead of Scharick, reported in our last from Lansingburg, N. Y., as giving \$5. | |
| Ditto, A Lady, | 1 50 | | |
| Ditto, Rev. Chas. Johnson, avails of a pair of spectacles, | 0 37 | | |
| Cazenovia, Mrs. C. C. Hough, | 2 00 | | |
| Watertown, per Isaac Brayton, First Pres. Ch. Collection, | 74 48 | | |
| Jamaica, L. I., Mrs. Judith Ann Ludlum, | 1 00 | | |
| Auburn, F. L. Griswold, to send Bibles and Tracts to Italy, | 25 00 | | |
| Marbletown, Rev. C. Elvendyck, | 5 00 | | |
| Troy, Van Wyck Wicks, | 10 00 | | |
| Brushland, Wm. Forrest, | 5 00 | | |
| Lenox, from Cong. Ch. in full of L. M. of Alfred A. Graley, | 5 00 | | |
| Ditto, Individual, Ch. of the Puritans, | 6 66 | | |
| NEW JERSEY. | | | |
| Madison, Phebe Lindsley, | 1 00 | | |
| PENNSYLVANIA. | | | |
| Chambersburg, Pres. Ch. and Soc'y, | 7 25 | | |

CONTENTS.

| | Page. | | Page. |
|--|-------|---|-------|
| Another Letter from the Waldenses | 289 | Resolutions in Favor of the American and Foreign Christian Union | 317 |
| Captain Pakenham's Speech before the British and Foreign Bible Society | 291 | OUR OWN OPERATIONS—HOME FIELD; Past and Present State of Our Country | 318 |
| Anniversary of the American and Foreign Christian Union at Boston | 296 | Interesting Letter from our French Missionary in Northern New-York | 320 |
| Letters to the Rev. Dr. Candlish, No. 4 | 301 | Interesting Report from a Colporteur OPERATIONS IN THE FOREIGN FIELD: | 321 |
| Mazzini's Letter to the Priests of Italy | 304 | Letter from Sig. Ferretti, | 323 |
| Hungary—All is not lost | 306 | Letter from Colonel Tronchin, of Geneva | 324 |
| Sketches of the Religious Denominations in the United States. No. 4. The Presbyterian Church | 307 | Opposition from the "Powers that be" in France | 329 |
| Liberality increasing in the Kingdom of Sardinia | 310 | JUVENILE DEPARTMENT | 330 |
| A Romish Pastoral | 311 | NOTICES OF BOOKS | 332 |
| Christendom Abroad. No. 4. Denmark | 313 | VIEW OF PUBLIC AFFAIRS | 333 |
| Our German Paper | 316 | RECEIPTS, &c. | 335 |
| Testimony of the Professors in Lane Seminary in behalf of the Society | 317 | | |



